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The Missionary Review of the World

VOL. XXXIX. OLD SERIES

VOL. XXIX. NEW SERIES

Founded in 1878 by
REV. ROYAL G. WILDER, D.D.

Editor-in-Chief. 1888 to 1911
REV. ARTHUR T. PIERSON, D.D.

JANUARY TO DECEMBER, 1916

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PUBLISHED BY THE
MISSIONARY REVIEW PUBLISHING COMPANY
156 FIFTH AVENUE, NEW YORK

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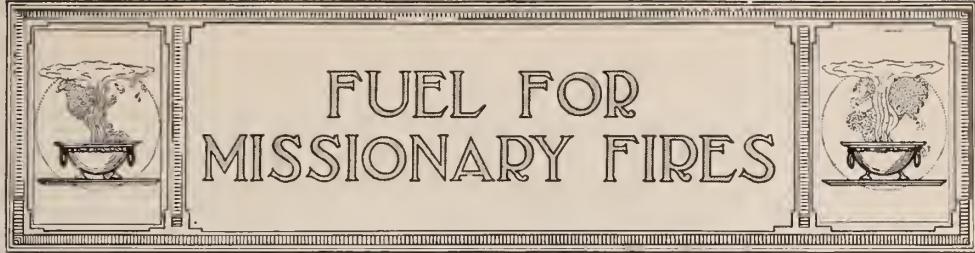
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FUEL FOR MISSIONARY FIRES

1. Two of the greatest obstacles to Christian progress in Africa are the low standard of living and the drift of Christians to coast towns. To overcome these obstacles a new missionary organization has been formed to develop a distinctive Christian African civilization. It is the Mandingo Development Association. (See page 416.)
2. Alaska presents a great home missionary opportunity. It is estimated that inside of five years the whole population will reach 500,000 people. There were only 200 white persons in the whole territory less than forty years ago. (See page 466.)
3. Over twelve hundred men—capitalists, lawyers, physicians, professors, editors and business men—from every State in the Union recently met in Washington for a five days' missionary Congress. They paid their own railroad fare and hotel bills, and \$5 registration fee, besides taking valuable time from their business. This is a forceful answer to the question: "Do business men believe in missions?" (See page 419.)
4. It is estimated that as many people lose their lives in one year in Africa as a result of witchcraft as were killed in all the armies of Europe in the first year of the war. (See page 449.)
5. Extreme poverty in India prevents the development of a strong Christian Church. Cooperative credit societies are being used by the Rural Department of the Y. M. C. A. to solve economic problems and to elevate moral and spiritual planes of life. (See page 442.)
6. The evangelistic campaign among the troops of Egypt, in which 2,000 have been converted recently, send many men out to meet danger and death, equipped with spiritual weapons. (See page 460.)
7. The largest Christian Endeavor Society in the world is to be found in the heart of Africa, where nearly two thousand young people of the Bantu race are united in an enthusiastic organization. (See page 461.)
8. Ambassador Morgenthau and the Laymen's Missionary Movement are cooperating with the Armenian and Syrian Relief Committee in a campaign to raise \$5,000,000 for the suffering Christians of the Near East. (See page 460.)
9. Three Indian rajahs have express sufficient interest in the work which Mr. Sam Higginbottom—a Presbyterian missionary—is carrying on in Allahabad to offer to support an agricultural missionary in their own territories if he will supply the man. (See page 472.)
10. A Hindu head-master in a native school in India can find no text-book for moral teaching to equal the Bible, and uses it throughout the school. (See page 472.)



AMOS P. WILDER



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JOHN R. MOTT



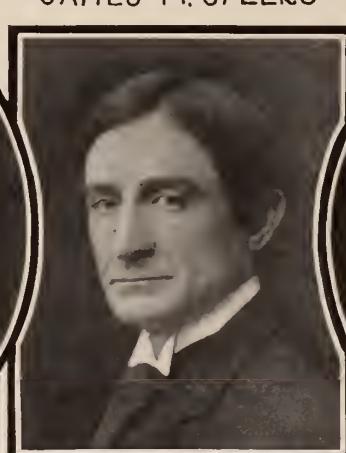
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S.D. GORDON



GEO. SHERWOOD EDDY

A FEW OF THE MEN WHO ADDRESSED
THE NATIONAL MISSIONARY CONGRESS

THE MISSIONARY REVIEW OF THE WORLD



Vol. XXXIX. No. 6
Old Series

JUNE, 1916

Vol. XXIX. No. 6
New Series

■ SIGNS OF THE TIMES ■

TO-MORROW IN AFRICA

THE Africa of yesterday was a dark continent, almost unknown, chiefly filled with ignorance, superstition, degradation, slavery and abominations. Then came the European powers and divided the land. Traders, travelers, soldiers and missionaries worked to make roads, introduce commerce, subdue hostile tribes and teach peace and righteousness. But the Africa of to-day is a red continent distracted with contending armies—the battleground of foreign forces—Mohammedans fight against Pagans, and British, French, Italian and Belgian against German. The natives see their white fathers leading them in battle against each other.

What will be the Africa of to-morrow? Will it be a white, a black, or a yellow continent or a continent in which all races will dwell in brotherliness and over whom Christ shall

reign? If the messengers of Christ can report progress everywhere as encouraging as that in Uganda, in the Kameruns and in British Central Africa, there will be brighter days ahead for the continent.

In the Uganda Protectorate, British East Africa, there has been steady progress in spite of the war, last year nearly 7,400 adults having received baptism, through the Church Missionary Society. The Protestant Christian community in the Mission now numbers 114,570, almost double the total of ten years ago; the contributions of the people have almost trebled; the students and pupils in the schools have more than trebled. There are now 42 African clergy, and 3,412 Christian lay workers.

Archdeacon Buckley, who recently visited the stations in Bukedi, in the Eastern Province of Uganda, writes: "One's heart was filled with thankful-

ness for being permitted to see the wonderful things that have happened in this country. When I first visited Bukedi there was no African Christian, no teacher, no church; all the people were nude, not a yard of cloth in the whole nation. And now, to see the great progress, the numbers of Christians, the floods of teachers, of churches, and the progress of civilization—truly God has wrought wonderful things in this land!"

One of the most encouraging signs all over Africa, where missionaries have gone, is the increasing desire for knowledge and the study of the Bible. There is often a desire for a higher and better life, and through study of the New Testament and of the truths of Christianity many receive spiritual life and become earnest followers of the Lord Jesus Christ.

MISSIONS AND WAR IN TURKEY

"FULL to the brim of difficulties and even of catastrophes, the year nevertheless has had its advantages," reports the national secretary of the Young Men's Christian Association in Turkey. In spite of the war there has been a remarkable development in student work. Robert College had eight voluntary Bible groups instead of the former two. Anatolia College carried out a work of city-wide Sunday-schools and boy's clubs in a way that made the whole community take notice. St. Paul's College in Tarsus had a revival that grew all year and resulted in bringing two-thirds of the student body into the Association, in organizing a night school for the young men of the city, in numerous conversions to the Christian life, and decisions to enter the Student Volunteer Movement for the ministry."

The general situation in Turkey does not improve—except in a few spots. Russia continues her advances in the East, but Armenians are still reported as being slaughtered and deported in some districts—in Tarsus, Konia, and other places. Typhus rages in Sivas, Harpoot, Aintab, Aleppo, and probably in other centers. Relief work is being extended, but of course meets only a fraction of the overwhelming need. By conservative estimate there are in Turkey about 500,000 survivors from the massacres, the majority being women and children generally dependent upon charity. The majority of these are entirely unable to work, and in many cases the Turkish Government prohibits them from working or earning a living. The deported Armenians have not as yet been allowed to settle down definitely.

Of the 163 regular missionaries connected with the American Board's Turkish missions, about 70 are out of Turkey, and more are likely to follow. None of them, however, are known to be in personal danger. Their presence in Turkey is a great help to the surviving Christians, and a protection to the mission property.

MOVING CHRISTWARD IN INDIA

THE mass movements in India still continue. "The swing of the pendulum from intense conservatism is becoming tremendous in this land," writes a missionary from India. "Only a great religious force can save the country, and that force must be sent now. It is safe to say that during the past five years, English and American Societies alone have received into their churches an average of 7,000 natives per month,

and with those taken in by other societies at work in India, without doubt the total amounts to about 10,000 converts per month.

This must not be looked upon as a sign of wholesale conversion, for most of the converts are very ignorant and weak, but it is a sign that there is a rapid movement toward Christ among India's 60,000,000 depressed classes. This movement has doubled in volume during the past five years, so that while from 1901 to 1910, converts were baptized at the rate of about 160 per day, from 1910 to 1914, an average of nearly 350 a day were received into the Christian Church.

The greatest problem is how to shepherd these sheep. To handle this immense forward movement and to train the 20,000,000 children among these masses within the next fifteen or twenty years is a task of supreme importance. The evangelistic campaign of the South India United Church is also bearing fruit outside its region. After a year of careful preparation of the native church; the training of individuals for personal work; the systematic spread of Christian literature; the listing and classifying of those in the towns and villages whom it was hoped to reach, and the call for voluntary unpaid service emphasized as never before, it appears that 8,288 Christians gave the Christian message in 3,814 towns and villages of the Tamil country to people estimated to have numbered 206,900 men and 104,000 women. As one definite result, 8,503 persons in one week express a desire to study the teaching and power of Christ, and 6,422 express a determination to strive

to follow him. The work of conserving and developing these gains is now going on.

PRESENT-DAY MOVEMENTS IN SIAM

SIAM is in many ways a weak nation and the Siamese are a child-like people. Nevertheless there are encouraging signs of progress along many different lines. In the first place the sense of nationality is being strengthened and the language is being standardized, so as to make it possible for the peoples of various parts of the land to understand one another.

Until 1891 railways did not exist, while to-day they are rapidly being extended so that soon there will be trunk lines which will connect Chieng Mai and Trang with Bangkok. Formerly there were no highways, except the rivers, streams, and the rude trails for pack animals. To-day there is a lengthening system of unifying roads.

Newspapers have been established, postoffice and telegraph facilities improved. Most important of all, justice has been made uniform by modern laws and courts.

There is now under way a serious effort toward popular education. The great mass of the people is still illiterate, but in 1913 there were found 969,657 who could read. Now the government has taken over the whole system of schools hitherto conducted in the Buddhist temples, and has organized them on the basis of modern science. The king, who studied in Oxford, has been greatly influenced by Christian ideas, but unfortunately has not accepted Christianity for himself. He is a Buddhist, and commends Buddhism to his people as their national religion. He is striving to

purify the old religion with the new —to "put new wine into old bottles."

BETTER DAYS FOR HAITI

THE Black Republic is the weakest, most ignorant and superstitious republic in the world. Little Protestant mission work has been done there and the country has been subject to many revolutions. Now the United States Government has established a kind of protectorate over the island and there is hope for better things.

The English Wesleyan Missionary Society, which has its representatives in Haiti, is especially interested in the recent intervention of the American government. Rev. J. H. Cartwright, writing of "New Hope for Haiti," says: "In the tumult and general disturbance consequent upon the latest revolution, the affairs of a bank in Haiti under American control fell into confusion, and other American financial interests were threatened. The United States Government acted with promptness and efficiency in the crisis. Gunboats were sent, some 1,200 or more marines were landed, and the customs were seized.

"It is reported that the United States Government has refused to renew the Concordat with the Church of Rome so that the financial support of the priests will be withdrawn by the Haitian government. Surely there will be a great opportunity for advance on the part of Protestant Missions under the new conditions." The need is great. Savage practises are rife in the island. Heathenism, with some of its worst horrors, is strongly entrenched in the native mind and heart, and there are to be seen worse examples of heathen superstition in Haiti than in West Africa.

THE RUSSIAN CHURCH AND PROHIBITION

A REMARKABLE memorial, addressed to the Czar by the Holy Governing Synod of the Russian Church, declares that the prohibition of the use of vodka has placed the nation in heretofore unknown conditions of a new, sober life, and has bestowed upon Russia countless benefits. The ancient faith and religious zeal are renewed; the industry of the population and the productivity of labor have visibly been increased; crimes have diminished; bright holy days are no longer darkened by excesses; quarrels have ceased. But the memorial goes on to make the following significant statement:

"At the same time, the Holy Synod can not pass over in silence before your Majesty their sense of anxiety provoked by the efforts of those so-called friends of the public weal, who are striving to maintain the free sale at least of beer and wine."

"Therefore the Most Holy Synod, in the name of the pastors and congregations, bowing before the great historical act of your Imperial Majesty directed toward making Russia sober, considers it to be its sacred duty to address to you, great Tsar, the universal prayer that the prohibition of all alcholic drinks should in the future preserve its active power for the weal and salvation of your faithful Russian people."

It is evident that the driving out of the evil spirit of vodka in Russia will not bring the desired results. The Spirit of God must possess the people if other evil spirits are to remain excluded.

PROMOTING INTERNATIONAL FRIENDSHIP

NOT only is there a very influential work being conducted in America to promote international friendship, but Dr. G. A. Simons, superintendent of the Russian Methodist Mission, tells of a "Society for Promoting Mutual Friendly Relations between Russia and America," which counts among its members many American residents in Petrograd. Baron Rosen, ex-ambassador to the United States, is president of the organization. At the same time in the United States, the Russian Orthodox Church is ministering to 465,000 Russian immigrants, and is building churches, chapels and educational institutions.

The American Red Cross Society maintained for a year a hospital in Kiev, and when it was abandoned, Americans in Petrograd retained some of the American surgeons and nurses and continued to raise funds for its support.

Every missionary society is a peace organization and is helping to weld the nations into one. The World's Sunday School Association and the American Bible Society sent considerable money to Petrograd for supplying Russian Gospels to the soldiers, and the new American Gospel Committee for Work Among War Prisoners is sending some thousands of dollars to give Bibles and tracts to Russian prisoners in Germany.

While some people in America have apparently been chiefly interested in making money by dealing in war supplies and war stocks, many others unstintingly have given themselves, their money and their

lives in their efforts to save life, relieve suffering and save men's souls.

PROGRESS OF THE STUDENT VOLUNTEER MOVEMENT

WHILE the warring nations, and even the United States authorities, are bending their efforts to secure recruits for their armies, the work of obtaining volunteers for foreign missionary forces is steadily progressing. The recent report of the Student Volunteer Movement shows that since its organization thirty years ago 6,490 of these young men and young women volunteers have gone to their fields, sent out by the Missionary Boards of North America. Last year 329 volunteers reached their fields abroad. This seems a very insignificant number compared with military recruits, but each missionary represents a spiritual force whose influence is incalculable.

The Movement now uses twelve traveling secretaries, who last year made over seven hundred visits to institutions of higher learning in the United States and Canada. The mission study classes number 2,458, and have an enrolment of 15,878 men and 21,664 women. The money given has also been considerable. Out of 1,020 institutions reporting, 682 contributed \$218,652.81 last year to missions—most of it from the students—a source untouched thirty years ago. The largest sums were given by Yale, University of Pennsylvania, and Princeton, but the largest per capita gifts came from preparatory schools.

This missionary work among students not only supplies recruits for the frontier posts, but it deepens the spiritual life of our schools and col-

leges, it educates young men and young women to take a broader interest in their brothers abroad and in the extension of the Kingdom of God. Many who never leave the homeland have their horizon broadened and new impulses stirred; their prayer-life is awakened and they learn to give and are led into more self-sacrificing service at home. They are drawn out of narrow provincialism to become advocates of worldwide Christianity. The Student Volunteer Movement is a blessing to the individual volunteers, to the 1,500 colleges and other educational institutions, to the Mission Boards, to the Church at home, and to the many multitudes in foreign lands whither they have gone.

CHURCH UNION FOR ENGLAND

WHILE Church union is quiescent in Canada and is being discussed at conferences in the United States, the twenty-first annual meeting of the National Free Church Council of England (in Bradford) was distinguished for the official sanction which it gave to the ideal of a "United Free Church of England." Rev. J. H. Shakespeare, one of the eminent English Baptist clergymen, who for six years has been arguing for such a union of the nonconformist denominations, was the chairman, and his opening address was a strong presentation of the possibility and wisdom of a "federal union" of all the free churches. Such a federal church under a united board of strategy could at least close unnecessary chapels in the villages, and force the membership into a single congregation in each place.

The address was received with very

much enthusiasm, and Dr. F. B. Meyer moved that the council should "record its strong approval of the principles and proposals outlined in the presidential address." This was carried amid cheers without a dissenting voice, and the executive committee of the council was directed to bring the plan to the attention of the representative national body in each connection for indorsement.

UNION OF FORCES IN UTAH

THE movement toward comity among home mission workers, which, on a national scale, finds expression in the Home Missions Council, is being strikingly illustrated within the boundaries of a single state by the Utah interdenominational Commission, a federation of the Baptist, Congregational, Episcopal, Methodist, and Presbyterian forces. This has been organized to the end that a united front may be presented in the face of a common enemy, and that by the prevention of a useless duplication of churches, the strength of the various denominations may be concentrated at four points.

The *personnel* of the commission consists of two representatives from each religious body participating, plus the respective secretaries *ex officio*, whose honorary membership makes possible a touch between local work and missionary boards. An annual meeting of the commission affords opportunity for the preparation of a single program for the year and an apportionment of responsibility based upon the common judgment of all. Eventually the budgets of the participating denominations will be merged.



COMING EVENTS

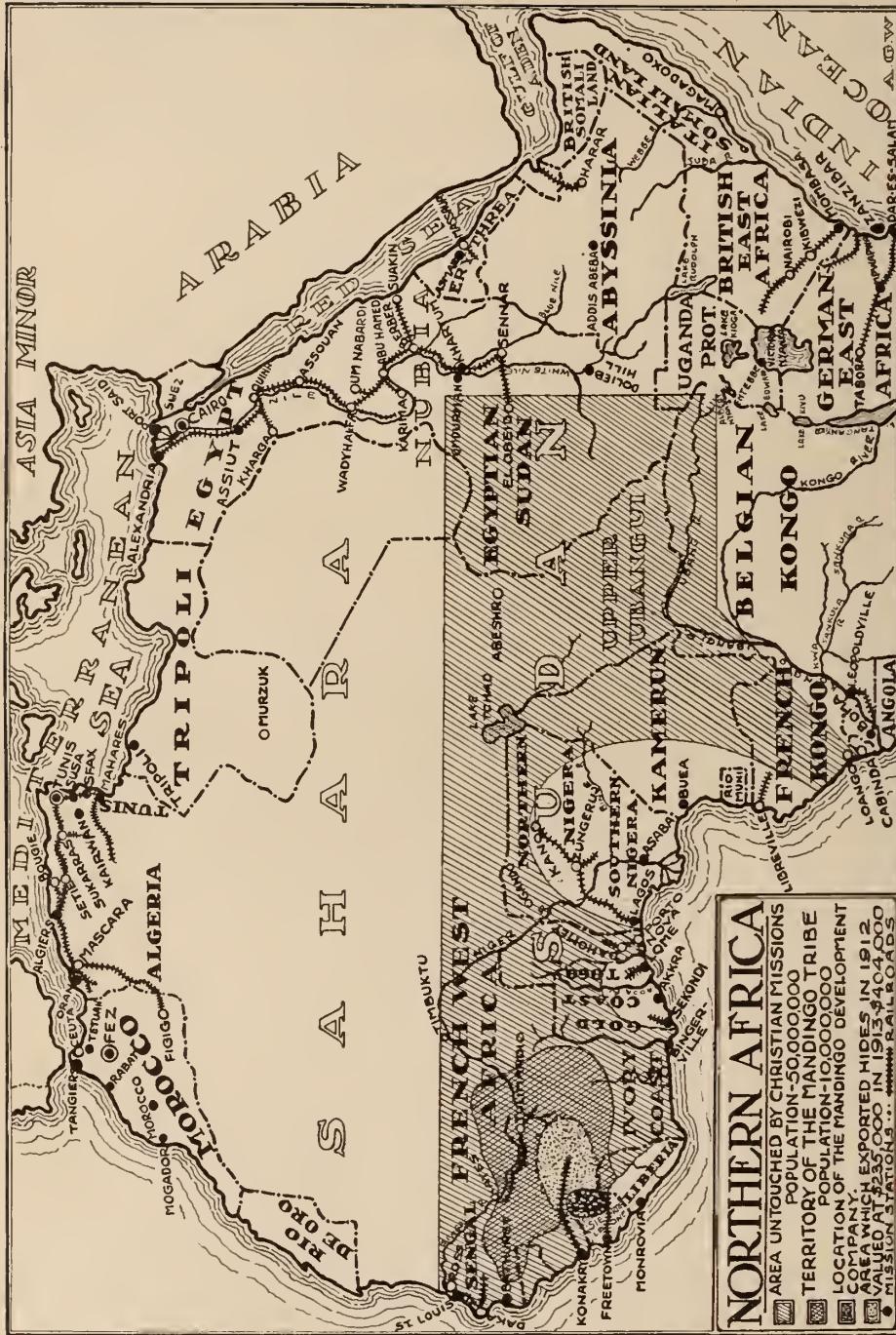


June

May 29th to June 5th—Women's School of Home Missions, Denton, Tex.
2d—The 15th anniversary of the death of George L. Mackay, 1901.
2d to 5th—Inter-Church Conf. on Christian Cooperation, Atlantic City, N. J.
4th to 11th—Christian and Missionary Alliance Convention, Toronto, Canada.
5th to 10th—Women's Summer School of Missions, Oklahoma City, Okla.
5th to 12th—Women's Summer School of Home Missions, Los Angeles, Cal.
6th to 16th—Woman's Summer School of Foreign Missions, Blue Ridge, N. C.
6th to 16th—Y. W. C. A. Students Summer Conference, Blue Ridge, N. C.
7th to 14th—Conf. of Missionaries of Pres. Ch. in U. S. A., New York, N. Y.
14th to 20th—Woman's Summer School of Foreign Missions, St. Paul, Minn.
14th to 20th—Women's Summer Sch. of Home Missions, Minneapolis, Minn.
14th to July 25th—Summer Term, Bible Teacher's Train. Sch., New York.
20th to 25th—China Inland Mission Conference, Niagara-on-the-Lake, Ont.
22d to 30th—Women's Summer School of Home Missions, Omaha, Neb.
23d to 30th—Christian and Missionary Alliance Convention, Nyack, N. Y.
23d to 30th—Women's Summer School of Missions, Winona Lake, Ind.
23d to July 3d—Woman's Summer School of Foreign Miss., Silver Bay, N. Y.
23d to July 3d—Y. W. C. A. Student Summer Conference, Seabeck, Wash.
23d to July 3d—Y. W. C. A. Student Summer Conference, Silver Bay, N. Y.
26th to 30th—Convention Anti-Saloon League in America, Indianapolis, Ind.
26th to July 6th—Missionary Education Movement Conf., Blue Ridge, N. C.
27th to July 7th—Y. W. C. A. Student Summer Conference, Eagles Mere, Pa
29th—The 120th anniversary of the birth of John Williams, 1796.
30th to July 9th—Missionary Education Movement Conf., Asilomar, Cal.
30th to July 9th—Christian and Missionary Alliance Conv., Binghamton, N. Y.

July

4th—The 35th anniversary of the opening of the Tuskegee Institute, 1881.
5th—The 60th anniversary of the birth of Ion Keith-Falconer, 1856.
5th to 12th—Women's Summer School of Missions, Boulder, Col.
7th to 14th—Woman's Summer School of Home Missions, Boulder, Col.
7th to 16th—Missionary Education Movement Conference, Silver Bay, N. Y.
9th—The 210th anniversary of landing of Ziegenbalg and Plutschau in India.
10th to 17th—Reformed Church Missionary Conference, Vermillion, O.
14th to 21st—Woman's Summer School of For. Miss., East Northfield, Mass.
14th to 28th—Missionary Education Movement Conference, Estes Park, Col.
15th to 24th—Woman's Summer School of Foreign Missions, Princeton, N. J.
16th—The 80th anniversary of the birth of John E. Clough, 1836.
17th to 22d—Woman's Summer School of Home Missions, Mt. Hermon, Cal.
17th to 24th—Reformed Church Missionary Conference, Pen Mar, Pa.
17th to 24th—Reformed Church Missionary Conference, Ridgeview, Pa.
20th—The 75th anniversary of the Founding of Lovedale Institute, So. Africa.



Drawn for THE MISSIONARY REVIEW OF THE WORLD.

THE SUDAN AND THE MANDINGO COUNTRY, WEST AFRICA



INTRODUCING CHRISTIAN FAMILY IDEALS IN AFRICA

Mr. and Mrs. Hilford and little son. First example of Christian family among 10,000,000 Mandingo people

Solving the African Problem

BY M. R. HILFORD, OF WEST AFRICA
Managing Director of the Mandingo Development Association

IN the heart of Africa there are fifty millions of people, not only unreached, but without any existing agency having their evangelization in contemplation, so far as any actual projected plans and hopes are concerned.

Bishop Hartzell recently express the opinion, which was concurred in by officers of four leading mission boards, that, "Depending on present agencies and methods on the West Coast there is no possibility, humanly speaking, of those millions in the interior being reached in this generation."

This article is written in the hope that a fuller and wider discussion of this appalling situation may lead to some definite action being taken toward speedily entering this vast region with the Word of God. For fourteen years I have made a close study of the missionary situation in Africa, and have spent two years in active missionary service on one of the most interior stations along two thousand miles of the West Coast. Would to God that the hearts of the readers might be stirred as was mine as I stood there in the Western Sudan looking out to the eastward and realized that I might travel in a straight line for over three thousand

miles without meeting a single missionary of the Gospel.

This territory under consideration is bounded on the north by the Sahara Desert, and on the south by the Gulf of Guinea and the upper reaches of the Kongo, and stretches from the Atlantic to the Nile. It is over three thousand miles from east to west with an average width of eight hundred miles. While some parts of it consist of jungle-covered lowlands and dense forests, the greater portion comprises high tablelands where are found the sources of the Niger, the Senegal, Gambia, Benue, and Shari. The coastal regions are especially notorious for their deadly climate, probably the worst to be found in the whole world, but the higher plateau country is much more open, and the climate is comparatively healthful. It is not, and perhaps never will be, what is termed a "White Man's Country," but with proper precautions white people can work there without great danger.

Most of the territory is under the control of France. England controls the remainder with the exception of a small portion under Germany. Inter-tribal warfare and slave-raids, which used to be the curse of the whole of Africa, have been wiped out completely. The lives and property of white people there are as safe as they are in America or England.

The people of this vast region can be divided, roughly speaking, into two racial divisions. In the southern portion are found numerous small tribes of typical negroes. Altho their languages are quite distinct, their physical characteristics are much the same. In the northern portion the tribes are much stronger and the people are a better physical type; some tribes being

remarkably well developed mentally as well as physically. The tribes of the southern portion are usually small, numbering from only a few thousand in some cases up to several hundred thousand in others. The northern tribes frequently number a million, while some are very powerful. The Hausas, with their five million, dominate the greater part of the Central Sudan. The Fulahs number perhaps seven million, and with their unique ability as rulers gained control of large territories not occupied by their own people. The Mandingos are estimated at ten millions, and their influence, especially in matters of trade and religion, extends over the entire Western Sudan. Arabic influence is felt throughout the northern portion of the region, but in the Eastern Sudan it easily predominates over all others.

The religious divisions correspond very closely to the racial. In the south Paganism is still universal, for most of the people are in the grip of their fetish worship and fearful superstitions. In the north and east Mohammedanism prevails and great Mohammedan empires have existed there for centuries.

It has been said that Mohammedanism is the only religion that challenges the progress of Christianity in the world to-day. Certain it is that while Christianity is enlarging its foothold along the coast and penetrating into the interior at what sometimes seems a snail's pace, Mohammedanism, like a tidal wave from the north, is sweeping down through the breadth and heart of the continent. Straight through this vast and unoccupied field runs the crest of the wave of advancing Mohammedanism, with a rapidly

receding line of unresisting Paganism. During my sojourn on this dividing line, I saw village after village turn Mohammedan. Twenty-five years ago a fierce conflict was waged against the Moslem invaders, but the whole country was depopulated and devastated. One can still travel for two days through a fertile country without seeing a single habitation. I have

be found in any other part of Africa, ranging from the most debased cannibal tribes among the raw Pagans of the southern part, to the most highly developed and fully organized Mohammedan civilization of the northern territories. Here are located more large cities of native origin than are to be found in any other part of Africa. Their language ranges from



MR. HILFORD'S PIONEER MISSION STATION IN WEST AFRICA

traveled through this wilderness, as it is called, and passed the old sites of numerous towns and villages.

Each year an increasingly larger portion of the map of Africa has to be painted green, the color of the False Prophet. The influence of Islam has often been termed "withering," and so it is, in comparison with the beneficent influence of the Gospel of Christ; but, in comparison with the darkness and degradation of Paganism, the Crescent is an uplifting influence.

The social status of these people presents a greater contrast than is to

the crudest form of human speech to the highly organized Hausa language, which they have even reduced to writing on a larger scale than any other negro language. The position of women indicates the ethical and moral status of the people. There is little variation to be found in the whole of Africa. Polygamy is universal, and real home and family life consequently out of the question, while morality is an unknown quantity.

The industrial development of these regions also displays a very wide range. There are small isolated tribes with practically no intercourse with

the outside world; while the more advanced portions of the central north have had commercial relations with the outside world across the great desert for many centuries. Gold, tin, and iron have been produced for their



BEGINNING OF A MISSION SCHOOL—FIRST PUPILS

own use by the natives from the earliest times; likewise their hand-woven cotton cloth and beautifully dyed leather have been known to commerce. In some parts agriculture has reached a high stage of development, altho their implements are most primitive, and all labor is performed by hand. In most sections of this country cattle-raising is carried on very extensively, and it is the one industry that would seem to hold the best prospects for future development.

Missionary Work

In various parts of Africa almost every conceivable kind of missionary work has been attempted. Perhaps in no other mission field in the world has purely evangelistic work been tried with such meager results. The appeal of the Great Dark Continent has called forth a large number of independent missionaries, who, with great heroism have sought the redemption of Africa through simple preaching, but—as a recent consular report puts it, "They come, they suffer, and die."

Educational work is being conducted extensively in Egypt, South Africa, and at a few points along the west coast where civilization has already established itself: but in the interior there is so little upon which to build educational work that the schools are all elementary.

Medical work is more needed in Africa than perhaps in any other field, and is being carried on usually in a small way by nearly every missionary agency at work there.

Recently there has been a growing conviction that industrial training is a vital necessity for the black people, but how to utilize this method to its best advantage constitutes a problem that few agencies profess to have solved. In fields where any outstanding success has been achieved, combinations of several of these methods have been used.

A study of the conditions prevailing in this vast unoccupied area of Africa reveals a situation that limits the effectiveness of any one of the usual methods of operation. Possibly this may account, in part at least, for the appalling destitution of mission work in those regions at present.

It may be well to ponder the lesson taught by the Master himself in the parable of the Sower and the Seed. It was only when the seed fell upon good ground that it brought forth fruit abundantly. The farmer of to-day knows that good ground, as far as it relates to crop production, is a

receive the good seed of the Gospel and bring forth fruit abundantly. This has been abundantly proven in Uganda, where in a single generation there has been achieved such remarkable success in missionary endeavor. Here, through the transforming power of the Gospel, the whole country has emerged from



MANDINGO GIRLS, SHOWING NATIONAL GARMENT AND HEADDRESS

relative term, and depends more upon the preparation and care given a field than upon the inherent fertility of the soil itself. The once worthless sands of Florida become "good ground" when properly fertilized; the arid plains of the West become "good ground" when the proper methods of dry farming are applied; even the desert lands of the southwest become "good ground," and exceedingly productive when the water is lead to it through the irrigation ditches. Even so, dark, superstitious, sinful Africa can, by proper methods, be made to

the deepest depths of Paganism and has arisen to the level of a Christian and civilized community.

The evangelistic method has a great opportunity at home because of the fact that the people hear the Word gladly. But present prevailing conditions of native life there are such that it is extremely difficult for the natives to make any marked progress toward a higher plane of life, no matter how sincere their desires may be. The settlements and missions in the slums of this country find that a change of environment is necessary for the con-

vert before lasting results are to be expected; much more is this true in Africa. By the help of previous training, numerous examples and a prevalent Christian atmosphere, a man here is frequently able to effect this change without assistance. But in Africa the previous life and training have been savagery, the uniform example is raw heathenism, and the universally prevailing influences are so degrading that it is practically impossible for a man, unaided, to change his own environment, no matter how thorough his change of heart may be. As long as the short-lived mud huts are built by the laborious methods now employed, just so long will from ten to fifteen people of both sexes, all ages, and all relationships, live in the one small windowless room. As long as the people herd together in this way, so long will the gross immorality abound and clean living for the natives be out of the question. As long as men live like the beasts, just so long will they act like beasts.

Africans as a rule are an agricultural people, but their methods are most primitive. All work is done by hand, usually the hands of the women and children. Woman's primary position is not that of mother and home-maker, consequently this is a land without homes. Most of their languages have no word for home, and under present social and industrial conditions a conception of home life, in its true sense, is unattainable. Just as long as the women are beasts of burden and the size of a man's farm depends upon the number of his wives, so long will the men take to themselves as many wives as they can get, in spite of the preaching and teaching of the missionary, so long will poly-

gamy continue to be a necessary part of the economic life of the African, and undoubtedly the greatest single obstruction to missionary work.

The writer has had experience in a region of interior Africa where the evangelistic method of missionary work had been used to the practical exclusion of all others, with the result that after twenty years of earnest effort, there were not a half dozen native Christians in good standing in the entire mission; there was scarcely a native in the whole world who could read intelligently in either his own or the English language; there was no development of normal home life; no nucleus of a Christian community. It seems certain that until some way is found for the establishment of normal home and family life among these people in addition to the preaching of the Gospel, the progress of missionary work will continue to be slow and costly.

The opportunity for effective educational work is very limited in these interior regions. In the first place it takes years to reduce the languages to written form, and then the people first have to be taught to read. Along the Coast and at points where the influence of the Europeans is strong, their respective languages are coming into more and more common use, and here is an opportunity where educational work can be carried on to advantage. But there are serious drawbacks to this work. In many instances these institutions of learning seem to have as their objective the transforming of primitive Africans into polished Americans or Europeans. Some institutions take natives out of raw heathenism, and train them till they receive the same degrees as are

earned in the universities of England. Does this training fit them to go back to their own people and lift them up? Far from it; in most cases the farther they can get away from their old villages with their misery and squalor, the better they are pleased. Are they

ing wedge by means of which the people can be induced to listen to the Gospel, but in these regions no such wedge is needed, as the hearing accorded the Gospel is all that could be desired. Medical work here can find its greatest field of usefulness after



A TYPICAL TOWN SCENE IN WEST AFRICA

to be blamed? All this culture forms a great gulf between them and their people and even if they did go back there is little chance for them to lift their people to a higher plane. This task is too great for individual effort, and can best be brought about by carefully organized and sustained operations.

Medical work, so useful in all mission fields, is especially valuable in Africa, and rightfully occupies a place of importance in missionary activity. Frequently it is regarded as an open-

the confidence of the people has been gained through association with them in other lines of activity.

In recent years the imperative necessity for industrial training in conjunction with the regular missionary work has been clearly recognized. A large number of agencies have established industrial schools, and large, but often false hopes were built upon this method. One veteran missionary writes, "The error lay in training exotic carpenters and joiners, who at once left their own tribes and went

far ahead to return never, never more."

I traveled on the same steamer with an old missionary who was superintendent of one of these schools. He was thoroughly discouraged with the proposition and said, "Our Board is spending twelve thousand dollars a year on that school, but it is getting us nowhere." Questioned about the conditions he said, "We turn out large numbers of tailors, carpenters and printers but as soon as they graduate off they go to the Coast and our mission is not built up at all."

This is a typical situation, and what else could be expected? What opportunity is there for men to ply the trades of tailor, carpenter, or printer, in the African jungle? What can those with any ambition do but go where they can utilize their training, even tho the influence of the mission is left behind? The training and help that the native needs is something that will help him to develop his country through cultivation, and the utilization of its unused wealth of natural products. With this as a foundation the way is then open for better houses, better clothes, schools, churches, and all the other things that are essential to life on a higher plane. What is needed is the development of these things from the bottom upward, instead of from the top downward. In discussing these problems, the President of one of the most influential Mission Boards in America said to the writer, "I believe these things are true. Our Mission has been trying to build from the top downward with no foundation at all."

Various combinations of these different methods have been used by missionary agencies which have attemp-

ted the evangelization of the Dark Continent. But it is a striking fact that now, after a hundred years of effort, there is such a vast area, containing a third of the population of the continent still utterly unreached, and, seemingly, unreachable, in this generation at least. On the West Coast there is a stretch of country from the Senegal River downward for two thousand miles where mission work has been especially slow and costly. To this day half of this coastal strip is untouched, and in the rest of it the radius of missionary activity reaches inland scarcely more than a hundred miles.

What Can Be Done

A consideration of the present situation, naturally leads to the question, What can be done towards solving the difficult problem of the evangelization of these untouched millions who now sit in darkness?

It might be that an enterprise having as its main object the reaching of these millions through the instrumentality of the daily home life of its agents, both foreign and native, might contain possibilities for great usefulness. It would seem that the greatest of emphasis ought to be placed upon the development of normal home and family life among these people as the most efficient way of reaching them with permanent uplifting influence. This is the only thing that can produce an indigenous Christian civilization, and in its development lies the only hope of the unreached portions of interior Africa.

The Mandingo Development Association

There has recently been formed an organization for the specific purpose of attempting the solution of this great

African problem along the broad lines indicated in the preceding paragraphs. It is known as the Mandingo Development Association, and its field of operations will be the territories of the powerful Mandingo peoples in the western portion of the great unoccupied area indicated on the map.

The aim of the Association is not merely to introduce the Gospel into the existing forms of social life among these people, neither is it to be an

trial methods, medical and sanitary measures, together with educational and religious work. All the products of the industrial operations will, as far as possible, be marketed at a profit by the Association; so linking up all these various activities with economic development as to render the whole enterprise self-supporting and self-propagating.

The method to be employed in the achievement of the purpose of this



THE FIRST WHITE BABY AT A WEST AFRICAN MOTHER'S MEETING
Contrasting native women with white woman and first white child seen in that section

effort to transform the primitive natives into Europeans or Americans. The object of this enterprise is the development of a distinctive Christian African civilization; a civilization that is adapted to the needs of the people, developed in the country itself, through the instrumentality of the people themselves, and permeated by the teachings of Jesus Christ.

The attainment of this ideal will be sought through direct operations for the betterment of social conditions, improved agricultural and native indus-

association is a combination of the most effective measures now being used by existing agencies. All the objects of the present Christianizing and civilizing agencies are so interrelated that their most efficient achievement should doubtless be sought together, and in the most direct manner possible. This the Mandingo Development Association proposes to do.

Social betterment will be sought by wiping out the old, degrading order of things, and the institution of a new and better way of living. The pre-

vailing grossly immoral condition of the natives can be improved only by the establishment of normal home and family life among them. A second measure of vital importance is the abolition of the present small, windowless mud huts and the introduction of improved and decent housing conditions. Just as long as women are the beasts of burden, polygamy, with its train of evils, will continue to abound. Polygamy can be abolished only when it ceases to be an economic necessity. This can best be brought about by the introduction of improved agricultural and industrial methods; in order to accomplish this it will be necessary to place these upon a sound commercial basis.

A fully qualified medical man will look after the physical welfare of the people and instruct them in hygienic and sanitary matters. Not only will instruction be given but the application of these measures will be enforced.

Elementary educational work for both children and adults will be carried on, and attendance on the part of the latter will be a part of their regular duties.

Religious instruction will be given daily in addition to the regular Christian services; but the idea is to inculcate the teachings of Jesus into the lives of the people by concrete example and daily practise rather than by preaching.

The practical accomplishment of these things will be made possible by the establishment of a community on a large tract of land altogether separate from the native town, and under the complete control of the agents of the Association. The land will be

divided into small parcels, each to be developed into a model farm; with decent buildings of permanent materials, equipped with improved farm implements and well stocked with cattle. Each farm will be placed in the charge of a carefully chosen and well-paid native family; and the family will be the unit of all operations rather than the individual. The most promising ones will receive special and extended training fitting them to be teachers of their own people. The ordinary people, when well grounded in the new life, will be placed out among the native towns as concrete examples of the better way of living, but will remain in the employ of and under the supervision of the Association as long as they will do so. Thus in a few years there will be a regular outflow of trained and seasoned native agents going to the distant sections of the country carrying and living a gospel for the spirit, soul and body. In this manner, in concrete form and by the most direct method possible, the development of a Christian African civilization will be attempted.*

It is hoped that this Association may have an interest in the prayers of the readers of THE MISSIONARY REVIEW OF THE WORLD.

*The Association has been incorporated by special Act of the New York Legislature. The Board of Directors includes Dr. H. B. Frissell, Pres. of Hampton Inst., Dr. Josiah Strong, Pres. of the American Inst. for Social Service, Dr. Talcott Williams, of Columbia University, Dr. William Jay Schieffelin, of the International Committee of the Y. M. C. A., Mr. D. L. Pierson, Editor of THE MISSIONARY REVIEW, Dr. J. H. Dillard, of the Protestant Episcopal Board, Pres. of the Jeans Fund, and Director of the Slater Fund, Mr. Mornay Williams, of the Baptist Board, and one of the founders of the Laymen's Missionary Movement, Rev. J. Franklin Clark, Dr. E. C. Meyer, of the International Health Commission, Mr. Charles Gibson, of the Board of Foreign Missions of the Methodist Episcopal Church, Mr. Emmett J. Scott, of Tuskegee Institute.

The Men's Congress of Missions

WHEN TWELVE HUNDRED LAYMEN TOOK WASHINGTON BY STORM

BY DELAVAN L. PIERSON

 HERE is the Men's Missionary Committee Meeting?" asked a stranger of one of the clerks in the Hotel Raleigh, Washington, one day during the last week in April.

"I don't know," was the reply, "but there's some sort of a religious meeting on every floor of this hotel—the place is full of these missionary men."

Twelve hundred and forty-five men registered for the great national "Laymen's Missionary Congress," that came as a fitting and powerful climax to the seventy-five conventions held during the past six months in as many cities with their total registration of over 100,000 MEN. These twelve hundred men came to Washington from every State in the Union—from as far away as Texas, twelve from California, from Canada and Europe, and missionaries on furlough from Africa and six Asiatic countries. They represented over twenty-five Protestant denominations besides sixty-one "unclassified." The largest number came from the Methodist Episcopal Church (240), and the next from the Protestant Episcopal, 171—evidently a bishop's oversight is good for missionary interest.

Most of these 1,245 men *paid* for the privilege of coming. They paid \$5 registration fee, railroad fare, hotel bills and in addition took from four days to three weeks away from their business—at very considerable cost to some of them.

They did not come to Washington on a sight-seeing tour, but spent from eight to nine hours a day listening intently to addresses, and for good measure often spent eating time and late night hours in committees and conferences. They were there for *business*.

The Two Congresses—A Contrast

A casual visitor to this Laymen's Missionary Congress and to the United States Senate and House of Representatives could not have failed to be struck by the contrast:

The delegates to the former paying their own way and entrance fees beside; the Congressmen under salary with extra allowances for expenses.

The missionary men voting to give their own money for unselfish, Christ-like service; the Congressmen voting other people's money for national purposes—and sometimes, it must be confessed, with self-interest uppermost.

The Missionary Congress crowded at three sessions a day, with scarcely time to eat and sleep, the delegates listening intently to the careful arguments of other laymen showing why they should devote themselves more unreservedly to the peace and spiritual salvation of all mankind. The United States Congress was noteworthy for its empty seats except at roll call, and those few present *not* listening to the arguments in favor of some bill which may or may not be for the benefit of the nation and the world.

The missionary men planning ear-

nestly to return home to stir up their fellows to larger giving of self and substance, to more devoted service to Church and State, and to a deeper realization of the value of spiritual life and power. The Representatives and Senators too often planning how they can please their constituencies and make sure of re-election.

The Purpose and Plan

For what purpose did these twelve hundred busy men come together? Not to legislate, not to investigate, not to debate—they came together for the distinct purpose of gaining a clearer vision of the spiritual needs of the world, of strengthening the bonds uniting them to Jesus Christ, of learning how they might more adequately help carry out His commission to evangelize the world and how more fully realize His promise: "I am with you all the days."

The details of the program and setting of the Congress were all arranged to accomplish this purpose—the beautiful Memorial Continental Hall with its simple white assembly room; the Association quartet that combined musical harmony and message to make a spiritual impression; the convention hymnal with its well-selected hymns sung under the helpful leadership of Mr. E. W. Naftzger; the devotional periods, and the speakers best fitted to stir the heart and convince the intellect by logic and experience—each of these elements helped to make men think, to inspire them to pray, and to stimulate them for sacrificial service.

The Congress began on Wednesday evening (April 26th), with a report of the Progress of the Laymen's Missionary Movement during

the last decade and with an address by Dr. John R. Mott on "America's Added Responsibility Due to the War." President Woodrow Wilson sat on the platform during this session. The closing meeting on Sunday evening was one of power, with a presentation of the "Material Resources," by President J. Campbell White, and of the "Spiritual Forces," by Robert E. Speer. Between these sessions there were feasts of good things, three times a day, with unusual missionary motion pictures, private conferences and denominational dinners for good measure. Nothing vital to power and practical results seemed to have been omitted. One of the most stirring sessions was that on Sunday afternoon when Mr. N. W. Rowell, leader of the Liberal Party in the Canadian Parliament, spoke on "Enlistment for Service"; Mr. S. D. Gordon, the well-known author of "Quiet Talks," emphasized the "Power of Prayer to Accomplish Things," and Bishop Arthur S. Lloyd, of the Protestant Episcopal Church, showed "Witnessing as a Basis for Effective Lay Service."

Who's Who Among the Speakers

Any visitor to the Congress must have been impressed by the personnel not only of the speakers, but of the delegates. They are men of large influence and big business responsibility; manufacturers, merchants, lawyers, brokers, bankers, physicians, professors, editors, and heads of corporations. They are men accustomed to large programs, and recognize that the King's missionary business is the greatest and most important business in the world.

Robert E. Speer is a graduate of Princeton University, and is now the senior secretary of the Presbyterian Board of Foreign Missions. He is the author of about fifty volumes—Missions, Bible Study and Biography,—and was the presiding officer at the recent Congress on Christian Work in Latin America. He has lately returned from a world tour.

Dr. John R. Mott, a graduate of Cornell University, is the influential chairman of the Continuation Committee of the Edinburgh Missionary Conference, and general secretary of the International Committee of the Y. M. C. A. He has visited practically all the European nations now at war and almost all the countries in the world.

Dr. Shailer Mathews is a leader in the study of a man's obligations to his neighbor. He has recently returned from his remarkable trip to Japan where he had a unique opportunity for observation.

George Sherwood Eddy, a graduate of Yale, was a missionary in India. He has just completed an evangelistic campaign in India, and tells of phases of mission work that are absolutely new and must have thoughtful attention. He is the international Y. M. C. A. secretary for Asia.

Dr. E. M. Poteat, the president of Furman College, Greenville, South Carolina, has made a deep study of the Christian's use of property and the opportunities offered for investment.

J. Campbell White, now president of Wooster College, is best known as the efficient and inspiring leader in the Laymen's Movement for years, after ten years among the students of India.

Dr. John F. Goucher, for many years president of the Woman's College of Baltimore, has made large investments in India of prayer and money. His report on dividends received challenges attention.

Ex. Lt.-Gov. A. J. Wallace, of California, is an outstanding Christian layman and traveler, who has studied especially the problems of the Western Coast of America.

Bishop McConnell, of the Methodist Episcopal Church, is a thoughtful student of some of America's great problems. After the Panama Congress he conducted the Mexican Annual Conference in Mexico City.

James M. Speers, chairman of the Executive Committee of the Laymen's Movement and of the Congress, is president of James McCutcheon and Company, New York, and active in many forms of Christian service.

W. E. Doughty is the Educational Secretary of the Laymen's Missionary Movement, editor of "*Men and Missions*," author of "Call of the World," and "Efficiency Points." He led a team in twenty-seven conventions in the National Campaign.

Prof. Harry F. Ward is Professor of Social Service in Boston University, Secretary of the Methodist Federation for Social Service and of the Social Service Commission of the Federal Council of Churches. Author of "Social Evangelism," "Poverty and Wealth," and other books.

Rev. Herbert J. Johnson is a Baptist pastor from Boston. He has given over a year as an honorary missionary speaker, loaned for this purpose by his church.

Mr. W. B. Millar is General Secretary of the Laymen's Missionary Movement, the organizer and direct-

ing genius of the National Campaign. Five years ago he came to the Movement from the Army and Navy Department of the Young Men's Christian Association.

Mr. Fred B. Fisher was for a time pastor of the First Methodist Church in Boston, then in India as a missionary, then District Secretary under the Methodist Foreign Board in succession to Bishop Homer C. Stuntz, and now one of the general secretaries of the Laymen's Missionary Movement.

Rev. S. Harrington Littell passed through the thrilling experiences of the Boxer outbreak of 1900 and the exciting days of the Revolution of 1911. For seventeen years he has been a missionary of the Episcopal Church in China.

Mr. George Innes is a business man who is devoting his life to missions. After a trip around the world, he turned much of his business over to others and now gives most of his time to the enlistment of laymen in what he regards as the biggest and most important business in the world. He is honorary secretary of the Board of Trustees of Cairo University.

The Past and the Future

The Laymen's Missionary Movement was started in a missionary prayer meeting in New York City on November 15, 1906, the one hundredth anniversary of the Haystack prayer-meeting at Williamstown. In less than ten years the laymen's movement has grown to remarkable proportions. In two national campaigns there has been a registration of 175,000 men and between two and three thousand men's conferences and conventions have been held. Thousands of laymen have been called into active

missionary service, many have personally visited the mission fields, and the gifts reported to foreign missions alone have increased 100 per cent. Moreover, the spiritual life of many members has been quickened as a result and churches have awakened to a keener sense of their responsibility. In fourteen denominations the gifts to foreign missions have increased \$5,000,000, to home missions \$8,000,000, and to local church expenses \$38,000.000 since the movement started. There are now ten secretaries who devote all their time to the interdenominational work and the annual budget of expense is about \$75,000—met by private gifts of interested laymen. There are also laymen's organizations in Canada and Great Britain, and in America seventeen denominations have their own special secretaries.

The Laymen's Missionary Congress summoned the men of the Church to advance. A representative committee, of which Mr. E. L. Shuey, of Dayton, Ohio, was chairman, presented an extended report which included the following recommendations:

1. The General Committee to be enlarged to include representatives from all parts of the country, and an extension of divisional organization.
2. Continued emphasis on the every member canvas, stewardship and education.
3. Efforts to enlist young men in the work, and to extend the influence to rural communities.
4. Laymen's work among colored people of the South and elsewhere.
5. More conventions for ministers similar to that held in Rochester in December, 1914.

6. Other conventions in cities not reached during the recent campaign.

7. A missionary press agency and the enlargement of *Men and Missions*.

8. The formation of more denominational committees of the movement and denominational conventions.

9. The extension of the movement to European and other countries as soon as conditions permit.

10. More earnest individual lay evangelism and daily prayer for the conversion of men to Christ.

If the next decade marks a similar advance to the last, the heroic program of President J. Campbell White and the secretaries of the Movement will be fulfilled, and nearly fifty million dollars will be given by American Protestants to world-wide missions and 25,000 American missionaries in foreign lands. This means only one in a thousand of the present Church membership, and one-half of one per cent. of their estimated yearly income.

Flashlights from Speakers

In the very pagoda where Henry Martyn said that the conversion of a Brahman would be like the raising of the dead, there I saw converted Brahmins and Moslems kneeling as Christians to organize a native Indian Christian missionary society.—*Sherwood Eddy*.

* * *

With most Christian business men the pocketbook nerve is the sensitive nerve.—*Dr. E. M. Poteat*.

* * *

We have been saying that we could not afford to give \$18,000,000 a year to foreign missions or to send 4,000 men abroad; yet to-day Great Britain with less than half our population is spending \$25,000,000 a day and Can-

ada with less than one tenth our population is sending 300,000 men to fight and die in Europe. We are asking too little for the cause of Christ and the salvation of the world—*J. Campbell White*.

* * *

All the millions of men in the armies of Europe, and all the wealth of the world—without God—are unequal in power to one weak, penniless man *with God*.—*Robert E. Speer*.

* * *

Two Universities—Oxford and Cambridge—have already given more men for the European war than have been asked for from all Christendom for the evangelization of non-Christian lands—*John R. Mott*.

* * *

America needs a spiritual physician who will go around visiting churches and Christians to diagnose their condition and to prescribe remedies or give a certificate of death to those that are spiritually dead.—*H. C. Herring*.

* * *

Mohammedanism is only united in opposition to Christianity. There are over 200 distinct sects of Moslems. They all repeat the formula: "There is no God but God, and Mohammed is the prophet of God," but are often bitterly opposed to one another.—*James L. Barton*.

* * *

The one great debt you have is to God. What are you doing to discharge that debt?—*A. E. Corey*.

* * *

If we would pray more we need not work so laboriously; if we wish to accomplish more we must let God work through us.—*Chas. A. Rowland*.

Some Synods and Presbyteries have adopted the rule that no aid shall be given to churches that are not using the every member canvass. Then most of them do not need outside aid.—*W. P. Schell.*

* * *

In the past ten years the yearly gifts of the Methodists to Home Missions have increased \$209,000, and the yearly gifts to foreign missions increased \$321,000 in addition to \$300,000 from special gifts. At the same time the property value of the Methodist Episcopal Missions increased \$61,000,000 and the amount given to current expenses at home increased \$2,000,000.—*Geo. Heber Jones.*

* * *

As a result of the forward movement in the Lutheran (General Synod) the Memorial Church of Harrisburg increased their gifts for foreign missions from \$39 in 1905 to \$1,000 in 1915, and for home missions from \$51 to \$610 in the same time.—*J. L. Clark.*

* * *

In the past ten years the Disciples of Christ have increased their offerings to foreign missions 90 per cent. and their foreign mission forces 75 per cent.—*A. E. Corey.*

* * *

I question whether it is moral to ask men to give money without trying to give them a spiritual equivalent.—*George Innes.*

The heavenly arithmetic is that you add by subtracting and multiply by dividing. So the physics of heaven teach us that if we would permeate a people with religion we must begin with the bottom, not with the top. The logic of heaven proves that persecution and other things which men say will kill a religion are the very things that make it live and grow.—*J. F. Oldham.*

* * *

The leading men of India are to-day looking to Jesus Christ as the One who must lead to India's fruition.—*J. P. Jones.*

* * *

The Grace of God can get a man into heaven, but can not, without the help of the man, get heaven into a man.—*Herbert Johnson.*

* * *

There is no such thing as "Comparative religion." Religion is not a man-concocted thing, but is Jesus Christ in the human heart.—*E. W. Fritchley.*

* * *

There are three kinds of men as revealed by the call for enlistment in the service of Christ as well as in the service of their country. Those who obey, those who delay, and those who say nay.”—*N. J. Rowell.*

* * *

Prayer is like the electric current that a man may use to control sources of power at distant points. But the man must be in right relation to the real source of power.—*S. D. Gordon.*

The addresses delivered at the Congress are being published in a volume, "Men and World Service," obtainable at \$1.00, from the Laymen's Missionary Movement, New York.



THE EXECUTIVE OFFICERS OF THE LAYMEN'S MISSIONARY CAMPAIGN AND CONGRESS
AT WASHINGTON, D. C.



SOME OF THE TWELVE HUNDRED MEN AT THE NATIONAL MISSIONARY CONGRESS IN WASHINGTON, D. C. (APRIL 26TH-30TH.)

Clement
Photo
Wash. D.C.

Make the Congress Worth While

VIEWS OF LEADING LAYMEN

E. L. Shuey, Dayton, Ohio



CHAIRMAN of the Committee on Report: "The especially significant features of the National Missionary Congress were the intense interest of the delegates; the spirit of prayer; the vision and investigations as to the needs of the world and the resources of the Church; and the decision to take action. These seem to me to express the spirit of the gathering, and to prophesy great things to follow."

Dr. William J. Schieffelin, New York

Chairman of the Citizen's Union, Wholesale Druggist; Member of the Executive Committee of the Laymen's Movement: "The influence of the Congress will be lasting because leading men from every state received a deep impression from the speakers, who were men of power and who presented the facts regarding the opportunity and duty of the churches in a way that carried conviction.

It was evident from the large attendance, close attention and unanimous action of the delegates, that the proposals for an advance along the entire line will be effectively supported.

The Congress inspired a thousand able men with the determination to carry to their churches the message that the world is craving the Gospel; that the resources of American Christianity can be drawn upon in a far larger measure than at present, and that the methods of the Laymen's Missionary Movement show how this may be accomplished.

Nolan R. Best, New York

Editor of *The Continent*: "The ultimate results of the convention must turn on the courage, determination, vitality, and activity of the delegates in making their immediate church associates feel the immensity and imperativeness of missions, in the same way that they themselves felt these things in the electric air of Continental Hall at Washington. The thing just now to pray for and hope for is, that the men who were at the Congress shall prove equal to their opportunity and obligation in reproducing the meanings of that congress in their own home towns. If they measure up to this duty, the success of the Washington Congress will be assured. But otherwise even its brilliant distinctions can not rate it a success."

Charles A. Rowland Athens, Ga.

Secretary of the Laymen's Missionary Movement, Presbyterian Church in the United States: "Most men leave our conventions determined to render more and better service for God. This is good, but in most cases is indefinite and hazy, so on returning to their offices the old routine is at once taken up, and before one realizes it he is back in the old rut and nothing done.

"Before he leaves the convention every delegate should settle what *one* thing he will do as a start in what a man can do in his local church, in his community, in his State, and the world.

"The delegates from every community should also gather together within

a week after their return and help to carry out the definite things they have determined to put through.

"A convention produces its most practical results when it furnishes the handles for men to take hold. Once they get a grip things happen. The converse is equally true.

J. L. Clark, Ashland, Ohio

A manufacturer and a member of the Lutheran Church General Synod:

worthy of our might and means while the enthusiasm is at high-tide, and then go the limit. In the working out of our plans and the meeting of our pledges, we will grow to be bigger and better men and the world will be better because of our having lived in it."

James M. Montgomery, New York

Member of the Consistory of the Collegiate Reformed Church: "The Congress impress me with its dig-



WHERE THE MEN'S MISSIONARY CONVENTIONS WERE HELD THIS YEAR, 1915-1916

"It was charged at the convention that we Americans are spiritually overfed and under-exercised. Now men, let us who have been, as it were, on the Mount of Transfiguration, join the Lord's gymnasium. Your responsibility and my responsibility, because of what was shown us at this Congress, is greater than the responsibility of any one else. Our opportunities being greater, our obligations are, therefore, greater in proportion.

"We must do bigger things than ever before and must start right now. Pledge ourselves to something that is

nity, the splendid type of delegates, and the vivid, all-convincing presentation of the world's needs.

"The speakers were all experts, powerful, earnest and impressive.

"I believe every one had his vision broadened, conscience quickened, pulses stirred.

"The laymen have now been challenged to do great things.

"Their keenest joy and satisfaction in business is overcoming obstacles, accomplishing large and difficult tasks and spelling success out of failure.

"Why not, therefore, accept the chal-

lenge and do great things for the Kingdom?"

Prof. E. A. Emens, Syracuse University

"The spiritual dynamic revealed by the convention emphasized to at least one layman the following facts:

"1. The men of the home church should be organized into a missionary society with an inspiring and intelligent leader and make a definite study of some field *e.g.*, Latin America. The opposition or indifference of many to foreign missions would in this way be changed to enthusiastic support. The Laymen's Missionary Movement is preeminently educational.

"2. It is important that laymen, themselves, should enlist in the spiritual work of Christ's kingdom both in the home church, and in the foreign field. Thank God, the laymen are being mobilized for His work!

"3. The slogan cry of the churches at home and in the foreign field should be cooperation, Christian unity, one of the fundamental axioms of the movement. 'Get together by working together.'

"4. The absolute importance of prayer in bringing in the Kingdom of God. Prayer, definite prayer, intercessory prayer, means victory. Lord, teach me how to pray."

James D. Husted, Denver, Ohio

"The recent Congress of the Laymen's Missionary Movement carried an unusually strong appeal to the delegates, in an inquiry which forced its way into their hearts as to what definite service each man is to render in his home field—how he is to make more effective the work of the missionary organizations to which he is related, and how he is himself to establish a closer personal relationship

to the missionaries in far distant and lonely mission stations and to Board Secretaries. "The mental and heart horizon was moved farther onward for many a man, and the 'spirit' of the Congress seems to me to have been seldom equalled. The addresses gripped and the inspiration was permanent."

Fred E. Tasker, New York

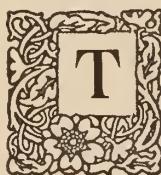
Counsellor at Law, Member of the Methodist Episcopal Church: "The great convention re-emphasized the missionary fundamentals for which the Laymen's Missionary Movement has always stood, especially (1) *resources of prayer*, and (2) a larger conception of our *social duties*.

"Some unforgettable features were: (1) the Chief Magistrate of the nation listening for hours to the details of the work; (2) prominent business men affirming the outranking importance of Christian service over gainful occupations; (3) a succession of native speakers illustrating in themselves the marvelous results of Christianizing influences; (4) a recognition of the gigantic upheaval wrought by the war and the immeasurable opportunity of America.

"We must now expect that the *power of prayer* will be used and tested, as never before, by men who have a new insight into the meaning of prayer. The obligations for a *broad social, collective, and community service* were, perhaps, more comprehensively stated than before in similar congresses. Courage to attack the problems and seize the opportunities, and confidence in a victorious issue, are felt as never before, because the men so deeply realize the possession of the power that comes alone from conscious union with our Master.

The Christian Doctrine of Property*

BY REV. E. M. POTEAT, D.D., GREENVILLE, SOUTH CAROLINA
President of Furman University



HE pocketbook nerve is a sensitive nerve, and we all know how it feels when the dentist touches a nerve. The most sensitive questions discuss are these questions of property. Carlyle said that the Englishman's hell is to be poor. It must be the American's nether hell to be poor. Any but Christian men would not listen patiently to the things I am going to say on this subject, but Christians must be Christians to the limit.

However sensitive we may be about questions of property, and the pocketbook nerve, we must seek a definition of property in Christian terms if Christianity is to hold the leadership of the world. Many minds are working in this field. Some of them are non-Christian, some anti-Christian, and society is likely to become confused in a multitude of counsels unless Christ Who is the Light of the world speaks through His people a clear word on this subject.

There is a Christian doctrine of property, for one is implied in all that our Lord said about our relation to God His Father, and to His world, and about our relation to all other men as brothers.

A Christian doctrine of property must embrace at least three items:

- (1) The basis of property;
- (2) The factors in production;
- (3) A principle of distribution.

I. What is the basis of property? In the economic history of the world, the basis has shifted according to the stage of civilization reached. In the earliest stage there was no property in the modern sense; in the barbaric stage property was based on might; a man could hold all that he could defend. The method of avowing ownership in the Roman court was to touch a lance, which meant that property had been secured by force of arms.

In civilization we have another condition. Herbert Spencer wrote: "All titles to land rest on force, or fraud, or cunning."

That basis has been slightly modified in modern society by the principle of expediency, which means that the state comes in to protect a man in the exclusive control of his property. The idea of property is rather of exclusive control than of ownership. When I ride in an automobile I may not own it, but for the time I possess it. Proudhon said, "Private property is theft."

What is the basis of property in Christianity? In the first sentence of the first chapter of Genesis we read: "In the beginning God created the heavens and the earth." In Psalm xxiv: "The earth is the Lord's and the fulness thereof, and they that dwell therein." A Japanese of the sixteenth century said: "The earth is the earth's earth." That is atheism. In the first scene in the Bible we find a

* From an address delivered at the Laymen's Missionary Congress, Washington D. C., April 28, 1916.

man temporarily in possession of a garden. A little later a man named Abraham was in possession of the land, tho he never possest it in our sense. Later Jacob was put in possession of that land, with the tithe representing that the title was in God and not in the man. That struggle at Peniel, meant, I think, that God told Jacob that he was not qualified to enter into possession of that promised land except as he should accept it as a trust. No man is qualified to hold property, according to the Christian idea, unless he accepts this trust from God.

In the times of Moses when property accumulated in too large bulk, the year of Jubilee was appointed as a time when land should revert to the original owners.

Jesus recognized the idea of private property, in the form of land, in the form of rent, even in the form of interest. He also recognized the peril of possessions when He said: "Lay not up for yourselves treasures in heaven," and "Except that a man renounce all that he hath he can not be My disciple." Ruskin hoped the time would come when Englishmen would cast all thought of possessive wealth back into the Dark Ages from whence it had come.

We say then that the basis of property in the Christian conception is the ownership of God. When we can say "All mine are Thine," then we can say the rest: "All Thine are mine."

II. In political economy the factors in production are said to be: "Land, labor, and capital." In Christian ethics, that definition will not stand. Where did the land come from? God created it. Then we must put God in place of land. Capital is the accumulated wealth of a community so that

we must say society in place of capital, because there can be no medium of exchange except between persons. Wealth may increase without labor, but there can be no capital except in society. Labor must be done by an individual, so that we will put the individual in the place of labor.

In Christian Ethics then, we have as the three factors in production: God—Society—the Individual.

What does God contribute? All the original materials, that is, the earth, the laws of nature, yourself, and your intelligence, *all* the original materials.

What does society contribute? It contributes to your accumulation the character of wealth, and a tremendous increment in the value of accumulation. Kant says that if a man were alone on the earth he could not possess anything, for the reason that between himself as a person and other objects as things there could be no such relation. John Jacob Astor, on the deck of the *Titanic*, was worth a hundred and twenty-five million dollars, but on a bit of wreckage in icy water, he has dropt out of society, and was not worth anything but what was on the inside of his skin.

The Indians sold Manhattan for twenty-eight dollars; the land now is worth three and a half billion. Society made that increase in value. Individuals did not make it except as members of society.

What does the individual contribute to wealth? Not much. The individual has contributed industry and some forethought—but God gave him his intelligence. One successful business man attempted to calculate the amount of his contribution to his own prosperity. He ran an ice plant, an elec-

tric light plant, and a dairy, but he said that he had never been able to credit himself with over 5 per cent.

Does not that knock out your man who stands up and says, "What is mine is my own, I made it myself and I am going to do what I please with it." Men must stop talking that sort of nonsense.

III. What is the principle of distribution? All production is a joint product of these three forces. How much should I have, how much should you have, how much should the other man have?

If the principle of distribution allows me to appropriate in proportion to the contribution I make, then, if my friend is right, I can not get over 5 per cent. of the joint product. If you are going to decide distribution by contribution you will get not over 5 per cent. reward for the individual. But even that is too much, for nobody can tell who contributed to the making of the cloth in the clothes he wears. You can not tell who contributed to this final product and distribute thereby what was paid for it, what the man who planted the cotton(!) put into it. No—we are on the wrong line.

Is there another principle of distribution? How much should I have?

On the principle of service I may have what is necessary to make me a servant of the Kingdom of God. If you leave it to the caprice of disposition as to how a man should distribute wealth the man's disposition may have been spoiled under the ambition to accumulate, and in that case the chances are he will not distribute it. A Supreme Court justice was asked by the Pennsylvania Railroad to accept a salary of fifty thousand a year as attorney of the road, but he said that he would rather serve the whole people in the interpretation of the law, at a living wage, than pile up a private fortune as the servant of a corporation. What is a living wage? It depends on whether you are a leader or a private. One man has a lot of energy and responsibility, and it requires a great deal of money to bring all that he has inside of him to the service of the general need. Another man requires less.

Since love is the Christian law, and service is the Christian life, a man may have all that is necessary to maintain him in full efficiency as a servant of God for the general good. That means that all the property he has must be a good for him while he has it, and at the same time good for every other member of the race.

STEWARSHIP

"Stewardship not only embraces money, but time, talents, influences and life. Money is the easiest thing to give. The question about money is not how much of my money shall I give to the Lord, but how much of the Lord's money, temporarily in my possession, should I keep for myself? I am the custodian, not the owner. Likewise as a steward of time or talents or life, how much should I use in pleasure or recreation, or business or self-seeking? It is all His. How shall it be employed or divided, and where? Certainly not as I may prefer, but as He shall indicate. The capability and wisdom and skill of the steward is shown in settlement of these questions, and determines the reward."



DISPENSARY PATIENTS WAITING AT THE NEW ZENANA HOSPITAL, MARDAN

A Land Closed to Christians--II

HOW LONG MUST AFGHANISTAN REMAIN WITHOUT MISSIONARIES?

BY DR. M. K. S. HOLST, MARDAN, N. W. FRONTIER, INDIA

The Tartar and the Afghan

DURING the cold season, 1859, Rev. Theodore Löwenthal, one of the early missionaries to the Afghans, had several interviews with three Siah-posh Kafirs. These are a distinct people, inhabiting a district of the Sufed Koh, surrounded on all sides by Afghans, Hazaras or Turkomans. Their language has retained many resemblances to the Sanskrit, which shows that they are an ancient Aryan race. In features, in shape, in color, in religion, in manners, in customs, indeed in everything almost, they differ most widely from their neigh-

bors. The Afghan in the south is dark; the complexion of the Tatar, in the North, is dirty yellow and red, the Kafir is fair as a Caucasian. The Afghan has often a curved Jewish nose, the Tatar nose is flat; the Kafir has the straight nose which is common in Europe. The eye of the Afghan is either the piercing black, eagle eye, or the languishing, almond shaped one, so often met with in the east, and so much admired by Orientals, the Tatar has the slim non-horizontal slits which pass for eyes among the Chinese; the Kafir has the frank, pleasant hazel eyes of the North of Europe. Wine and swine, objects of abomination or

adoration among their neighbors, North and South, East and West, are favorite articles of consumption among the Kafirs. The Tatar sits cross-legged on the ground; the Afghan sits on his heels, his chin on his knees. The Kafir sits mostly on a low chair or stool, or, if on the ground, always with his legs stretched out before him. The Afghan and the Tatar place their food on the ground; the Kafir on a low table or stool. Such points of difference might be indefinitely multiplied.

Those who come down to Peshawar, in their long journey adopt some articles of dress from the tribes whom they pass; but there is enough about them with their long swaggering gait, their unrestrained curiosity, their huge laced boots, their half drest black goat skin coats, their worsted shirts, their silver-sheathed daggers, their rude bows and arrows, to distinguish them at once from the motley crowds found in Peshawar in the cold season. The information obtained from them confirms what has been gathered from the mission to Kandahar, and shows how difficult it is to understand them without a visit to their country. Such a visit seems hardly possible at present, not only on account of the inaccessible nature of the region, but also on account of the hostile relations subsisting between them and their neighbors. This hostility will not die out as long as the Afghans persist in kidnapping and enslaving Kafir women and children.

The Kafir Slaves

The Kafir slaves are greatly sought after in Afghanistan and every man of property has some. All the confidential servants are Kafir slaves

and young Kafir boys are kept to attend the females in the harems. The price varies from forty to fifty hundred rupees. Girls are sold by the span; fine strong good looking ones bring as much as one hundred rupees a span; some have been sold for their weight in silver. They are usually captured through the agency of Nimchas, or Kafirs who have become Mohammedans. The base treachery which these men frequently practise on their countrymen almost transcends belief. No wonder that the Kafirs kill every Mohammedan that falls into their hands.

One man who had been captured and sold in youth and had been made a Mohammedan, in course of time had risen to high office among the Afghans. He was put in command of a frontier fort, and when the principles which his new religion had instilled into him, had begun to have their effect on his character, an avarice such as is to be found only in Asia, led him to adopt the following scheme. He sent word to the people in his own neighborhood who had known him in youth, informing them of his great desire for an interview with his people. Since he could not enter Kafiristan without imminent danger to his life, he asked them to gratify him by coming to see him. As he was in command of the place which they were to visit they need fear no one. About forty, men, women, and children, followed the invitation, and they were admitted into the fort. The gates then were shut, and a volley was fired into them, killing and wounding a number. While the poor wretches were cowed and confounded they were secured and sold into slavery.



SOME OUT-PATIENTS AT ZENANA HOSPITAL, MARDAN

A Call for Missionaries

In our days the world's history marches more rapidly than perhaps at any previous period. Tho at this moment, Afghanistan seems utterly inaccessible, events which may take the most sagacious statesman by surprise, may furnish the key to suddenly open the gates. At that moment, let the Church be ready to go in and possess. Tho, like Achaian warriors, we may have been lying ten years before the impregnable city, every moment of that time may have been needed to fit us for the final entry. The representatives of the world, the merchant and the soldier, will be ready for the juncture; the philanthropist and the political economist will offer to this people their civilization.

About the Kafirs Col. Wingate wrote: "It was a sorrowful day for them when by a stroke of the pen

in the British Foreign Office, eleven years ago, their country was brought within the boundary of Afghanistan. At last the Kafirs were the subjects of the Amir. In consultation with Ghulam Haidar, his Commander-in-Chief, he determined to convert them and bring them into the fold of Islam. The distasteful offices of the mullah were offered at the muzzle of the breech-loader, the rites of the Mohammedan belief enforced upon an unwilling people. Mosques took the place of temples, the Koran and the traditions of the Caliphate would be the spiritual regeneration of the pagan Kafir. Yet thirty-five years ago (*i.e.*, 1882) a message from the Kafirs of the Hindu Kush stirred the Christian church; they asked that teachers might be sent to instruct them in the religion of Jesus Christ. It is a sad example of how an opportunity

may be lost, for to-day there is imposed, between the ambassadors of Jesus Christ and the eager Kafir, the hostile aggression of a Mohammedan power intensely jealous of the entrance of the foreigner."

The Right Kind of Men

Mr. Löwenthal suggested the kind of agency that seems to be required by this field. "The peculiar nature of the difficulties with which this mission will have to contend appears to demand two men of robust health and strong constitution, with juices not dried up in the study, and spirits not evaporated by high pressure; let the system be but sound, and the theology need not be so profound. They must be able to stand the scorching sun and the stifling simoon, as well as intense cold."

Two such men entered Afghanistan about twenty years later—the forerunners, one of whom laid down his life and of whom we shall hear later.

Löwenthal continues:

"The first attempt to produce a Pushtu version of the Scriptures seems to have been made by Dr. Leydon, the Professor of Hindustani in the College of Fort William. In 1811, he finished a translation of the Gospel of Matthew and Mark.

A mission in Afghanistan must be peculiarly the work of the Lord. He must appoint the men and endue them with the needed qualifications. He must also open the door and give faith to enter. The missionary stands before the wild range of the Suliman mountains, and gazes, evening after evening, as the sun sets behind it on the line of savage, uninhabited and precipitous crags standing out

against the brilliant sky, and each morning he sees the strong sunlight of these latitudes penetrate one by one the rugged passes and the jagged clefts, and is forbidden by man and nature to cross beyond. He knows that, once beyond, he might pass through this vast cradle of nations, from the Khyber to the great commercial port of Yezd in one direction, and beyond the Oxus, as far as Orenburg in another, and everywhere be almost the first to announce the glad tidings of salvation through Jesus Christ. He is apt to fancy those mountains to be insurmountable barriers; sickness and exhaustion cause him to feel his own weakness and littleness daily more keenly, and he would be tempted to despair, were there not a voice crying in the wilderness "Prepare ye the way of the Lord, make straight in the desert a highway for our God; every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it."

With British Troops to Afghanistan

The Rev. Maxwell Gordon accompanied the troops in the second Afghan war, in November, 1878, and described his feelings, which every missionary on the frontier will understand. "A journey of thirty miles further brought us to the foot of a range of mountains that we had been wistfully gazing at for days, in the hope that we might have the opportunity of planting the cross upon ground beyond British frontier,

where no missionary foot had ever trod... I shall always regard my journey to Kandahar as very important from a missionary point of view, and altho the slow and tedious march there with its long delays disappointed the hope of an early return, yet the time has not been wasted and I shall henceforth be able to read the Bible to the Afghans in their own language whenever the opportunity presents itself. It was one of those undertakings in which I felt the leading of God's providence and when I saw some twenty regiments encamped without a pastor or Scripture-reader, there seemed to me to be additional inducement to urge one onward. The generals and officers gladly accepted my services and I found a missionary sphere in the hospitals and soldiers' tents.... I am thankful to say, that the Gospel in Arabic, Persian and Pushtu was favorably received by some of the learned and influential natives of Kandahar, whose friendship was shown in frequent visits to my tent and hospitality at their own homes. One of them was a Kazi or head of the priesthood; another was a doctor of divinity (Mohammedan) of very inquiring mind, who showed me a copy of the New Testament in Hindustani, which he had not only read but committed parts of it to memory. I found the same friendliness and cordiality among the leading members of the Hindu community and I am quite certain, that a residence of a few months there would establish an intercourse most favorable to the reception of the Gospel among all classes.

May God in his own time raise up an Apostle to the Afghans of Kabul

and Kandahar. I believe that it is in those cities that one might expect a reception (humanly speaking) for the Gospel rather than among the wild mountain tribes, the Afridis, Waziris, Mohmands, etc."

A Soldier's Letter

Later from the Panjab, Mr. Gordon wrote: "Yesterday I received a letter from a Christian officer, commanding one of the regiments there. He writes that some Persian and Afghan Testaments which I left with him for distribution among the natives were very eagerly and thankfully received by them and he asks for another camel-load of Bibles to be sent. I earnestly trust that we may be able to follow up the work commenced at Kandahar among the natives, and that at Kabul also and Herat there may be openings for Gospel light. Roads are now being made by our government; forts erected, and depots formed, so that communication is greatly facilitated." A year later Bishop Valpy French (in 1880), visited Afghanistan and Mr. Gordon went with him to Kandahar. There was unrest in Afghanistan. Sir Louis Cavanagh, the English resident had been murdered with his suite, and the eyes of all were directed toward Abdul Rahman as the only man able to manage the difficult position. Gordon wrote: "I hope it may not be long before a medical missionary is sent to Kandahar. The people would give no one so hearty a welcome. There is not even a government free dispensary here as at Kabul, where Dr. Owen has won the gratitude of thousands of native patients....

"Yesterday I had a visit from

some of my Afghan friends in the city. They have the Bible, but they say, that others want it also, and we had a long talk over it, and I promised to get some from Lahore, but they take a long time in coming." . . .

"I believe Kandahar is the most favorable place for a missionary in Afghanistan, but one is here at the risk of one's life and at the risk also of being turned out by the politicals at any time."

Gordon was mortally wounded on August 16, 1880, while trying under heavy fire to rescue wounded men. Tho attached to the English force, his primary object was missionary work and his life laid down is the first seed which must be followed by more, before Christ can reign in Afghanistan. What Gordon did in the time of war, others can do now, if inspired with as pure a motive.

Before Löwenthal came to Peshawar the Church Missionary Society had started missionary work there, which has been carried on ever since, and through which the first two Pathan pastors were ordained. A Panjabi Mohammedan convert for many years has been pastor in Peshawar.

When Shall We Enter?

Sixty-eight years after Löwenthal wrote, the doors are still closed to Afghanistan. How and when may we enter its gates?

Dr. John R. Mott says, "The unoccupied fields of the world are being entered by civilization, and railways are pushing their way through the heart of both continents. The advertisements of these highways in Asia and Africa is in itself a challenge to missionaries. It is therefore the strategic hour."

Captain Lyons, a man of the world, says: "Russia has during the last twenty-five years of action in Central Asia executed considerable and expensive railway constructions." Russia year by year has pushed railways nearer and now actually reached Afghanistan, as the accompanying map shows, while the British railway reaches the southern border, leaving only 438 miles to bind the southernmost part of Asia to Europe by rail. If Kohat Kushk or Quetta Seistan Kushk joined, which however Captain Lyons in a letter to the writer dated November 4, 1912, says, "would be a grievous error on England's part," the journey from North India to Paris would only take six days. Where railways go, education spreads, and the missionary will be allowed to work.

"The greater the difficulties, the greater is the glory of overcoming them." Says Dr. S. M. Zwemer, "Is Afghanistan sealed against the entrance of the Christian missionary? Or is the land only waiting for those who will pay the price of bursting its barriers?"

The Martyrdom of Karim

"Listen to the story of the conversion and martyrdom of Abdul Karim, the Afghan convert: With a real devotion to Christ, he was taken with the intense desire, in the summer of 1907, to enter Afghanistan and preach the Gospel. Crossing the frontier at Chaman, he was seized by Afghan soldiers, brought before the Governor of Kandahar, offered rewards and honors if he would recant, and when he refused, was cast into prison, loaded with chains. He was examined by the

Amir, but remained firm in his confession. Then he was marched off for Kabul in chains, with a bit and bridle in his mouth, while every Mohammedan who met him smote him on the cheeks and abused him. Finally, when he was set at liberty, he tried to find his way back to India, was seized by the people in a village, carried to their mosque, and ordered to repeat the Moslem creed. Abdul Karim refused. A sword was then produced and his right arm cut off, and he was again ordered to repeat it, but again refused. The left arm was then severed in the same way, and on his refusing the third time, his throat was cut. There is no doubt that whatever the details of his martyrdom may be, Abdul Karim witnessed faithfully to the last for the Savior Christ, and died because he would not deny Him. There are many secret disciples in Afghanistan who honor Christ as we do, and there is no doubt that at the present time a public acknowledgment of Christianity would mean a cruel death. At the same time, I believe that the Church in Afghanistan will not be established till there have been many such martyrs, who will seal their faith with their blood."

"Must only Afghan converts, however, seal their testimony with their life, or will missionaries also go and take possession, if need be, by winning the crown of martyrdom for the King?" *

The Young Afghan Reformers

Already a Young Afghan party is working for constitutional reform and western education in Afghani-

stan. But must we wait for railways and education? Dr. Bruce went to Persia to heal the sick and tell them of the Savior's love, tho open preaching was then impossible.

Dr. Elmslie went to Kashmir in 1865 for six months and did what was then supposed to be impossible. He had to return to the Panjab during the winter, but spent five summers in Karbini. In 1872, a terrible epidemical cholera sapped his strength, and he was absolutely unfit for the journey south in the autumn. But there was no rail to take him back to India and no permission for him to stay; the permission, however, was on the way, when the pioneer worn out closed his eyes on the way out, and Dr. Downes followed, then Dr. Arthur Neve; and to-day he and Dr. Ernest Neve are known and loved all over Kashmir, tho they preach the Gospel.

It will be the same in Afghanistan. Medical missions alone will be tolerated at first and *medical women will be safer than men*. A Pathan does not kill a woman. In 1903 a lady medical missionary was advised by government and the Church Missionary Society not to go into the Peshawar district near the frontier, as the dangers seemed great, but the Lord bade her go and to-day more than two hundred villages have opened the doors to her and her fellow workers, tho the people knew, that where the surgical or medical help was given, the Gospel would be preached.

May it not be that the great war shaking Europe will bring down Turkey and that missionaries to the Mohammedans in the near future will have unprecedented opportunities?

*From "The Unoccupied Mission Fields."

Bukumba, The Little Brown Soldier in Brownie Land

MRS. MOTTE MARTIN, KONGO INDEPENDENT STATES
Missionary of the Presbyterian Church (South)



UKUMBA'S home is in a little West African village of Kamuanga Kalamba. In that moral and intellectual darkness worse than midnight that covers the land, there are a few stars shedding the light of Christian love. Bukumba's father was chief of the village and had thirty wives. The mother of Bukumba was the favorite wife, and thus incurred the jealousy of the other wives.

One day while Bamuyila was working in the field she left her little three-year-old baby, Bukumba, in the village. While the mother was away, her little girl in play slapped one of the children of a wife who was particularly jealous of Bukumba's mother. The jealous woman was very angry and hit little Bukumba with a block of wood. When Bamuyila came back from her work she found her only child with her back broken, and she wanted to kill the woman who had struck the blow. The chief, her husband, was willing that the woman should be put to death, but relatives persuaded him that it would be wrong to leave her four little children without any one to care for them.

In Africa, the people have no mercy on an orphan and have no use for them, unless they can use them as slaves. The chief finally arranged that his jealous wife should not be killed,

but she became an outcast, her life was threatened by Bamuyila. Later the old chief, Kamuanga Kalamba, came to one of the Presbyterian mission stations and heard that the great Creator



THE LITTLE KONGO CHRISTIAN SOLDIER
Bukumba wa Kamuanga Kalamba and little
George Motte Martin

"Mvidi Mukulu" had not, as he had supposed, removed His presence from the world and given over men to the care of evil spirits. The people worship these evil spirits, and while they believe that there are some good spir-

its, too, they do not worship them, as they think they will never harm any one, anyway.

When Kamuanga Kalamba heard the wonderful news, that Mvidi Mukulu loved the world so much that He gave His only son to die for men, he could hardly believe it. When he heard that Mvidi Mukulu had sent word that it is wrong to hate any one, he believed the message and went back to his village to forgive the woman who had broken his little girl's back. This made his favorite wife, Bamuyila, so angry that her heart was very black toward her husband.

Kamuanga Kalamba came again to the mission station and heard more of the Great Creator and of His great love. He said that he wanted to obey Him in everything, that he wanted to give up all of his wives except Bamuyila, his favorite wife, and to be married to that one in a Christian church in a Christian way. But when he asked Bamuyila, she said that she could never become a Christian because her heart was still very black toward the woman who had nearly killed her little girl. Kamuanga Kalamba loved Bamuyila so that he let her have her own way, tho he could have compelled her to do as he wished. He, therefore, married one of his other wives.

One day Mr. Martin was passing through the village of Kamuanga Kalamba and he saw little deformed Bukumba. She was so pathetic a sight that he felt very sorry for her and asked Bamuyila if he might not bring the little girl to the mission station. She realized that Bukumba would receive kind treatment in the mission home for girls and so Bamuyila allowed her to come. In that mission

home Bukumba learned to love Jesus and gave her heart to Him. It distresses her that her mother did not know God, and when she went back to her village she begged her mother to accept Jesus and to love Him, but Bamuyila refused.

The witch doctors are the most influential men in Africa, for they tell even the kings and chiefs what they must do to please the spirits. One day one of these old witch doctors accused Bamuyila of having made "hoodoo" medicine to deform her child. He insisted that she had thrown sand in the eyes of the people to make them believe that another of Kamuanga Kalamba's wives had committed this crime, while in reality she was the one who had done it. As proof, he said, "Look at Bukumba and see that as she grows older she grows *more deformed*; therefore her mother is *still* making this hoodoo medicine." Bamuyila's own people were very angry, and altho they believed in their own witch doctor they did not believe in the one from this faraway village who accused their relative of witchcraft. They promised to fight for her; but Bamuyila, only a poor, uncared-for heathen woman, went out and answered them: "If you fight for me and are killed, and I were to be saved alive, would I be happy? It is better for one person to die than for many to suffer. Give me the cup of poison. I will take it." Bamuyila drank the horrible mixture, but she was able to vomit it all. It was real poison, for a man who had been accused of crime at the same time drank the mixture and died. Bamuyila must have been stronger, for she lived.

Little Bukumba went to her

mother again to plead with her to accept Christ, but Bamuyila was obdurate. She always said, "I can never forgive *that woman*." Then Bukumba prayed for her and finally said, "Mama, it was *my* back that was broken; not *yours*. I am the one who will have to go through life with a broken back. I forgive that woman; why can't you do it?" Finally Bamuyila yielded and began to study the Christian catechism. The missionaries are very careful to keep the people in classes long enough for them to fully understand the step they are taking when they enter the church. Bamuyila finally was baptized and was taken into the church. Then she asked the woman whom she had hated so long to come and eat with her—an act which is very important among those heathen men and women, for no one will eat with an enemy. Bamuyila did that to show to the whole village that her hatred was ended forever.

When it became necessary for me to leave the Kongo for a short time with my little seven-months-old baby I wanted some help, and took little Bukumba as a nursemaid. She came with me to America, where she is like "Alice in Wonderland." The ocean was horrible to her, until I told her that God would care for her on the ocean just as well as on the land. One day it became quite rough. I was on deck and had forgotten the child for the moment. Then the waves reminded me and I went to our room. There was a look of wild terror on Bukumba's face as she told me about it. She said, "The trunks and the suit-cases were moving all about, but I would not let the baby go. We nearly

went under twice." One of the passengers, who heard about it, said, "She is a real little 'Chocolate soldier,' isn't she?"

When we finally arrived in New York the officials would not let Bukumba land on account of her deformity. They were afraid that she might become a public charge, and kept her for three days on Ellis Island while a friend went with me to Washington to ask for special permission for Bukumba to enter. She was unable to speak English, and was greatly distressed. Afterward she said, "I thought I had fallen into the hands of the children of Israel who do not believe in Christ, else they surely would not have treated me so." She thought the doctors and trained nurses looked like the children of Israel because they had on long, flowing robes and cloths over their mouths that made them look like some of the pictures of the children of Israel she had seen. "I began to have doubt," she said, "but I prayed to God and He delivered me out of all my troubles—I will never doubt Him any more."

When I went to meet Bukumba at the railway station I saw a crowd gathered, and wondered if they were curious about Bukumba. She had her suit-case on top of her head and her arms folded just as if she were in Central Africa. When she saw me she threw down her suit-case for the baby, and cried out: "I am too happy for words—you can see it in my face." No one could have doubted the happiness in that radiant, beaming face!

In America she has been in many places singing and testifying of her love for Jesus. She prayed that

Jesus would strengthen her heart, so that she might sing and show that she loves the same Jesus whom we love.

Bukumba's father (who is now dead) had thirty wives—because he was chief of a village and had goats, salt beads, shells and chickens enough to buy so many—but when he became a Christian he gave up all except one and was married by a Christian minister. Bukumba is now returning to the Kongo with little George Motte and Mrs. Martin.*

The following letter from her is written in true native fashion. Bukumba begins at the beginning of her story altho she has repeated much of it in former letters addrest to friends asking them to read them to her mother (who can not read).

Palaver means any matter which causes talk. The name *Mpanda Nxila* (pronounced *Empandan Shela*) means "path splitter" and was given to Rev. Motte Martin because on his journey up the Kongo he was wrecked in a river steamer and when rescued had to "split a new path to the nearest village. One of the native teachers afterward said that it was appropriate because this missionary had split a new path to the heavenly world for so many of the Africans. *Suila* (pronounced *Swela*) means "love for us." *Muoyo* (pronounced *Moy-o*) means "life to you" best greetings.

Lidnia (a form of Lydia) is the Bible name chosen by Bukumba for herself. (The letter was written without any help. The only changes are a few omissions and the addition of

the words in parenthesis.—B. S. M.)

My mother:

To-day I've begun the new "palaver" of writing to you a letter to make your heart glad. . . . because of sending a letter of my own hand. . . .

Listen, I'm telling you my mother, I want you yourself to pray Jehovah every day that He may help you and make your heart strong. I want you to stop grieving and remain with happiness in your heart. I pray to Jehovah for you all every day of my life.

Listen, my mother, I love you a very great deal with all of my heart. Do not think "Bukumba does not love me." Truly I love you.

I came here because my heart more than loved the baby of "Mpanda Nxila." His father placed me into good palavers and was so very good to me.

God wished for me to come here to the foreign country to see the palavers here of great wonder and villages of high price.

My mama, listen, hear me about the palavers. I'm writing you of the foreign country which I have seen. When we came with Mama Suila we arrived at another village, the name of which was Boma (she should have said Matadi). We here met a steamer which had come which goes in the waters of the great foreign country—very great, very great. Mama, strong people (grown people) within—a great many men, women and children—the steamer very full, about 2,000. And plenty of houses inside. I was very much afraid—my heart was split (with fear). Mama Suila said to me "Don't be afraid, strengthen your heart." We entered that steamer and went into the great water. I did not see a tree, only the great water. I did not see the earth, only the great water. The people in the steamer were only white people by themselves, no black people, only myself and a few others.

When I reached the foreign country

* When Mrs. Motte Martin, one of the Kongo missionaries of the Southern Presbyterian Church, was compelled to leave her work with a sick baby, a faithful hunchback girl, Bukumba, went with her to help on the long journey from the interior of the Belgian Kongo to Louisiana—EDITOR.

thus I exceeded to marvel because of the tremendous villages, houses big and long also, and people going on horses and carriages and other things on wheels, I saw people going under the earth (tunnels). Also the cold here is very strong. The people wear heavy clothes and things upon their hands. I saw also sheep with long hair. People cut it and make out of it blankets. . . .

The women here are not noisy, they lower their words when they talk to people. They are polite also to other people. These are good palavers I have seen in the foreign country of surpassing great splendor—of children and women of high price.

Listen, I'll tell you also of the palavers of Mama Suila to me. She is a good person of God truly. She is only very good to me—she shows me only good palavers. She takes care of me only as if I were her child. She loves me also. She habitually goes with me to all places where she wishes to go. Her child also is very good, he loves me also. . . .

My mother the day I will see you I'll almost kill myself with happiness. We will strike each other at the mouth because of love of a little child to its mother—this is strong love for the people here (only the babies and their mothers kiss each other in her tribe).

"Mama Suila" sends you "muoyo" and "Mpanda Nxila child" (Junior) also. I want you to give all of our people "muoyo." I am sending the little children of all our relatives "muoyo" and their mothers also. Read this letter well. I am writing it at night during the time to go to sleep with sleep at my eyes because of my love for my mother. My

heart is with you every day. But other people have said to me, "Bukumba we want you to stay with us here," but I have refused, I have said "I want to go and see my mother and relatives and friends."

I am with happiness every day. Remain all of you strong in the palaver of God. As for us we are well.

I am,

Bukumba Lidina of you all,
BUKUMBA KAMUANGO WA KALAMBA.

This comes from the foreign country.

The map of Africa has been likened to a question mark asking the Christian world WHY it is left in darkness so long. To me this little deformed girl is also a symbol of the great continent of Africa which has been deformed—its growth arrested, not by a blow from a savage, but by the terrible blow of indifference from a Christian world. How many of us will do all in our power to send the knowledge of Christ's love to the *fifty millions* of heathen in Africa *still unprovided for by any Christian church*—that His love may transform that hideously deformed and undeveloped continent as His love has transformed the life of this little hunchback girl.

Oh, that we might work for our Lord in Africa with great love in our hearts, as is so well exprest in the little verse:

I do not work, my soul to save,
That work my Lord has done;
But I will work like any slave
For love of God's dear Son.

IS AFRICA SETTING TOO HIGH A STANDARD FOR AMERICA?

A Negro Baptist Church located at Wathen (Ngombe) on the Kongo River established last year fifty-two new outstations—one a week on an average. It maintained 196 evangelists, 92 being supported by the congregation, and 104 being voluntary workers. One out of ten of the 1,995 members is an evangelist.—*Missions*.

Meeting India's Great Need

BY MR. G. SHERWOOD EDDY, NEW YORK

International Y. M. C. A. Secretary for Asia



DURING my recent tour, I have been face to face with the gaunt poverty of India as never before, but I think I begin to see a way of bringing the riches of Christ to bear upon India's poverty for the relief of her terrible economic need and the uplift of her moral and spiritual life.

Think of the human hearts behind these appalling facts. India has today three hundred and fifteen million people. Within this small peninsula, with less than half the area of the United States, crowded with over one-fifth of the world's population, there is more of pathos and suffering than in any other part of the world.

First, there is India's economic need. While the wealth per capita of the man in America or England is about \$2,000, the individual in India has only \$100, and his income averages \$10 a year or three cents a day. That means poverty. Forty millions in India lie down to-night hungry on an earthen floor who have had but one meal to-day. During the last half century, twenty-two famines have swept away more than twenty-eight millions of the population. The scenes of the last great famine I can never forget: the cattle dying in the streets, children sold to evil men, and 14,000 people dying every day. India indeed, is the poorest country in the world.

Second, there is India's great edu-

cational need. In Protestant countries, 20 per cent. of the entire population (that is, practically all of the children) are in school. In India, only one in fifty of the population is in school. Only one man in ten and one woman in a hundred can read and write. The others are easily cheated in business transactions.

Third, there is India's great social need. This week a little girl, five years old, came on to the veranda. She is a child wife. If her husband dies, she is left a widow for life. Think of what these figures mean:

CHILD WIVES

Under five years	302,000
Under ten years	2,600,000
Under fifteen years	9,077,000

CHILD WIDOWS

Under five years	17,000
Under ten years	111,000
Under fifteen years	335,000

One woman in every six in India is a widow. Their condition is pitiable. Think also of the condition of fifty million outcastes who are counted beneath the dogs, whose number equals half of the population of the United States.

Fourth, there are the moral and religious needs of India, where their sacred books show that even their gods bear a record of sins. There are more idols in this land than in any country on earth.

Not long ago, these figures seemed to represent an ocean of human need, so vast that nothing could relieve it. Of late, however, we have

begun to see a way out. The Rural Department of the Young Men's Christian Association has only just begun to meet the physical, educational, social, moral, and religious needs of the poverty-stricken manhood of India. Nine-tenths of the people live in villages. So numerous are the villages that if Christ had visited one every day for these 1,900 years, He would not yet have finished the more than 700,000 villages of India. Few of the low-caste people of the villages have two square meals a day. They are in debt, the slaves of the money-lenders, easily cheated, and unable to read or write.

The National Secretary of the Y. M. C. A. in India, Mr. K. T. Paul, seems to have been raised up as the man for the hour. He began with a group of able, educated young Indian rural secretaries, and has had these men trained by the Madras government at government expense. These men are made experts in seed selection, practical agriculture, the organization of village banks or co-operative credit societies. They first organize the Christians of an area into a Cooperative Credit Society to get them out of debt and out of the hands of the conscienceless money-lenders. The poor are paying to these money-lenders 12, 24, 30, 50, or 100 per cent. interest without reducing the principal. The Credit Society makes loans at a very low rate of interest to enable the people to buy grain, make productive investments, get a little piece of land, or a pair of oxen for plowing, and to get out of slavery to the high-castes and

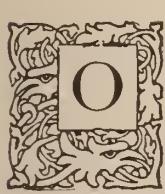
money-lenders. Each member signs a bond, and loans are made upon a business basis, so that there is no demoralizing charity. Practically every loan is paid, and no money is lost. These credit societies are increasing to-day in India faster than in any country in the world, while their capital has increased three hundred-fold in a decade.

The Y. M. C. A. makes this economic movement the leverage for a higher moral and spiritual plane of life. For instance, no man can get a loan who drinks or lives an immoral life. The village can not receive loans unless a night school is maintained for the education of the children, and unless sanitation and moral conditions are attended to. Having placed a village upon a new and higher economic basis a Christian Association is formed among the young men. They are gathered into Bible classes and encouraged in voluntary Christian work. Then the village boys, long stunted, but hungry for play, are gathered in the evening and taught simple games. It is pathetic to see the older people, who through poverty had missed the play-time of youth, join with the children in these games.

During this year, we plan to extend our rural association work, and enter three thousand villages in South India and Hyderabad to lift the people out of debt, train the mission agents, start temperance reform, and organize Christian Associations among young men and boys in the midst of this great population of forty millions.

The Power of Christ in India

BY REV. E. M. WHERRY, D.D., LUDHIANA, INDIA

F all classes in India, among those who have confronted the Christian evangelist, none have been quite so obstinate as the high caste Hindu and the orthodox Moslem. Among these, too, there are the Reformed Hindu and the Reformed Muslim. The Arya Samaj, altho at the bottom a social and political movement, has for its ultimate object the return of many divisions of Hinduism to the teachings of the Vedas and the social life of that, to them, perfect condition. Naturally the Gospel, with its antagonism to the whole idolatry and pantheistic system of Hinduism, is hated with a deadly hatred. In like manner the new Moslem of India, seeking to reform his religion, dislikes the Christian religion because Christianity is the antipodes of the moral and social system of Islam, because the aggressiveness of Christianity is necessarily a denial of the claims of his prophet and his whole system of militarism in state and religion. His attempt to spiritualize the Zwiaina doctrines is necessary to ally the opposition of the orthodox party in his own camp and at the same time to mislead the Christian as to the real character of even his reformed cult.

Both these progressive classes are the product of western education, which has made it impossible for them to hold to their own religion as interpreted by their own standard instructors. They catch greedily at

every item of heretical disbelief or unbelief current among Christians and by similar methods attempt to bolster up their own faith and at the same time attack the Christian religion by the methods of false interpretation and false philosophy. Modern science, so deadly to both Hinduism and Islam, is used to antagonize the Christian Scriptures in the hope of staying their influence on the minds of the people.

The Christian preachers, being for the most part but poorly equipped to withstand the assaults of intellectual unbelief, are usually despised as ignorant bigots; they however have weapons which defy the assaults of the great and the wise of this world. Christianity is a life and bestows a character upon the true believer which speaks louder than the preachers of a subtle philosophy or a barren cult. The following incidents are an illustration of the power of the Christian impact upon the conscience of a sincere Hindu or Moslem.

The following is a translation of an article published in the *Nur-Afshán*, a Christian weekly published at Ludhiana, entitled,

The Priceless Gem of the Panjab.

The author is a Hindu.

"I am employed in the Forest Department. Coming down the mountain one day I saw a Sádhu coming up the ascent. He had a few books in his hand and a blanket on his shoulder. He strode along in the

mid-day sun, the perspiration rolling like water down his face. At first I thought to join with him and have a little conversation, but then I said to myself, "I will see what he will do and where he will go." A little later he entered a village and after wiping his face he sat down upon a log and began to sing,

'When we were drowning in sin,
Christ from Heaven came to save, etc.

I, an enthusiastic Arya, became furiously angry, and when he began to preach I could scarcely restrain myself. At the same time a man sprang forward from out of the crowd and with a blow knocked the holy man from the seat headlong upon his face, hurting his hand badly and cutting his cheek. That brave man rose up and bound his hand with his turban and did not say a word. With the blood flowing down his face and tears mingling with the bloody stream, he began to sing a song of joy and praise to God, and then prayed God's blessing upon us.

These tears of the holy man dropt like pearls upon the ground. One day they will come forth from the ground as real pearls. What! Is it possible that the blood and tears of such a spiritual person should be fruitless? Never, I who was once a stolid member of the Arya Samaj — tho I have not yet been baptized — yet I have been drawn out of the well of contempt and brought to the Fountain of life. We may not know where Seoami Maharaj (Simdor Singh) may be at his time, but that Kirpa Rane, who threw your honor down, is now in search of you, and wants to know where his guru (teacher) has gone. He has received

baptism at the hand of Rev. Mr. Jones, altho he greatly desired to be baptized with that wounded hand, but could not because Sadhu Simdor Singh does not baptize but preaches the Gospel only. Yet he may know that by his means hundreds of souls are brought to Christ, of whom he has no personal knowlge. O, Christian; what visionary Christ are you following? This is the following of the Living Christ. O, Hindu Sadhus; who lie about the palaces of the rich merchants, indulging yourselves with sweetmeats in your idleness, here is a real Sadhu, who sacrificing his life goes about seeking for lost sheep in the dens and caves of these mountains. Just think, that at the age of twenty-six years, this exalted service has never been rendered for worldly gain . . . O, Christians, O, Hindus and Moslems; now is your opportunity to secure benefit from companionship with this holy man, such priceless gems do not continue for long in this world! But, alas! we generally get awake just when such gems go from us. During their lifetime we oppose them with lengthy discourses and the acceptance of truth is in such low estate that if one were to rise from the dead and come to his brother, he would not believe (Luke 16:31). I pray God to save me from this deadly condition and give me the fellowship of such a holy teacher. . . .

In conclusion I would beseech all readers of the *Nur Afshan* to pray for me, that I may be able to confess openly my faith in the Lord Christ."

(Signed) AN INQUIRER.

Another case of special interest is presented in the following statement

made by a convert from Islam and is typical of many others. This gentleman is now a college professor and an earnest Christian.

He says: 'When I was a boy of thirteen years and onward until nineteen years I was very much interested in the Christian religion. I read many Christian books of a controversial character, among them the *Mizan-ul-Haqq* (Balance of Truth), the *Asmar-i-Shirin* (Sweet First Faith) and the *Minar-ul-Haqq* (The Pillar of Truth). These and many other books I greatly prized. By-and-by my father came to know of my interest in these Christian books and one day he discovered my library and after becoming acquainted with their teaching he became furiously angry with me. Seizing the books he consigned them to the flames and threatened to disinherit me if he ever heard of my having anything to do with such books or with the Christian religion.'

Bereft of my books, I began to study the Koran. I made a point to learn what the Koran taught in regard to Jesus. I made special notes on the following points:

1. The miraculous birth of Jesus and the good news given by the angels.

2. The miracles of Jesus, especially his cleansing the lepers, raising the dead, giving sight to one born blind, etc.—Of Muhammad none of these things were said: He wrought no miracles.

3. The perfectly pure and holy character of the Mother of Jesus, greatly emphasized in the Koran. This also was said that He was of a pious family.

4. The fact that Jesus was called

"The Word of God" and "The Spirit of God."

5. The statement that Jesus began to talk in His infancy.

6. That Jesus is beloved both in this world and in that which is to come; and one who was counted worthy to enter into the Divine Presence.

7. That God gave to Jesus a Book (The Gospel) and wisdom.

8. That Jesus claimed to have brought a sign from God.

9. That Jesus said in respect to Himself, "O, people, I can show you what you eat and what is in your houses, and this is a proof to you that what I say to you is true, that I am come to you from God."

10. That He said He had to make some of the things lawful which for you are now unlawful—(clean and unclean meats, etc.)

11. That Jesus is a type of the Resurrection.

This much is said for Jesus but not one of these things is said of Mohammed.

When I became a young man I was fond of antagonizing the Christian preachers, arguing against their religion; and when I worsted them in arguments I was very proud of having done so. Nevertheless, when I recalled the testimony of the Kurān to Jesus claims, already mentioned above, and also the things I had read in the Bible, and especially Jesus' words, "I am the way," I felt convicted of sin. Then I began to question whether Jesus ever said the things I had read in the Gospel according to John. I then began to pray earnestly that God might show me the truth. At last one night I awoke about two or

three o'clock, I arose from my bed, performed the ceremonial rites for purifying myself and sat on my prayer carpet, and recited my prayer. I cried out as in the agony of death, "Almighty God, reveal to me the thing which I desire to know." Then I fell asleep upon the prayer carpet. I then saw a light shining and then a person stood by clad in a long white robe. Embracing me he said, "I am the Apostle John and am sent to tell you that I wrote the Gospel you have read and that what I wrote about Jesus was true. This is truly the Word of Christ and He sent me to you to comfort your heart and lead you to believe." I replied, "Amanna o Sadaqua" (I believe and I accept). I then awoke full of joy, and from that day I set myself to seek for Him whom I now believed to be the Truth and Life. From the time when I accepted Christ as my Lord and Savior, my heart has been filled with peace and comfort, because I had received from Him forgiveness. All my anxiety departed and my heart is glad. In the read-

ing of His Word, I receive a wonderful contentment and happiness. Day by day my soul is refreshed and a new strength comes to me. My heart goes out to my Mohammedan brethren and my earnest prayer is that they, too, may believe and confess their faith in Jesus Christ as their Lord and Savior."

These statements are interesting not only because they encourage the hearts of all who preach the Gospel in faith but they show how God by His Word and Spirit is also and always working in the hearts of those who truly seek to know the truth.

It is specially interesting to notice how the Word of God as preached and read is used by the Spirit to convince the unbelieving heart both as to its sinfulness and as to the Savior.

We have in narratives of this kind an insight into the value of the printed page—both as Sacred Scripture and as a religious literature. There are many men and women who are being quietly led by the Spirit into a living faith in Jesus Christ as the God and Savior of men.

INDIAN CHRISTIANS AND THE WAR

The Christians of India are coming more and more to a consciousness of their own solidarity and strength. An interesting and significant sign of this unification and broader outlook is found in the report from the London *Christian* that from the churches of northwest India companies of Indian Christians are volunteering for the defense of India and of the British Empire. In the Panjab are 200,000 of the 3,876,000 Christians of all India, but from the younger men of these Christian communities three companies of soldiers have volunteered. One of them is made up from members of churches in communion with the English Established Church, the other two from the Presbyterian churches of the Panjab. Even should these hundreds of Christian Indians never see service outside of India, their experience in organized and disciplined life must count for much, both as proof of the loyalty of Indian Christians to the Empire and in bringing these young leaders of the Christian churches into the fellowship of a common experience.

—*The Congregationalist.*

Striking Facts About Africa*

BY REV. J. E. CROWTHER

Methodist Episcopal Church.

Africa comprises nearly one-fourth of the earth's land surface.

Africa is four times the size of the United States, and ten thousand times as large as the state of Rhode Island.

It is as great a distance around the coast of Africa as it is around the world.

Every eighth person of the world's population lives in the Dark Continent. The blacks double their numbers every forty years and the whites every eighty years.

If the population of Africa were to be represented by the letters contained in the Bible it would require forty Bibles to set forth the number of this vast multitude.

There are 843 languages and dialects in use among the blacks of Africa. Comparatively few of these languages have been reduced to writing.

The coal fields of Africa aggregate 800,000 square miles; its copper fields equal those of North America and Europe combined, and its undeveloped iron ore amounts to five times that of North America.

Its forests would build a board walk, six inches thick and eight miles wide around the globe. It would be made of ebony, teak, rosewood, mahogany and almost every known kind of timber.

Africa has forty thousand miles of river and lake navigation, and water power aggregating ninety times those of Niagara Falls.

In the interior of Africa the black man is the freight train. Each man carries about sixty pounds. To carry the load drawn by an American freight engine would require an army of 125,000 blacks.

If Africa had the same proportion of railroad mileage as the United States according to its size, it would have a million miles of track instead of the 25,000 miles now in operation.

The Africans are eager for education, for this means wage-earning power. It is a common sight in the railroad yards during the lunch hour to see a group of natives conning over the spelling-book.

One area in Africa unoccupied by missionaries is three times the size of New England, a second would make four states like New York, a third would cover eight Iowas, and a fourth is eighteen times the size of Ohio. Throughout Africa there is only one missionary for every 133,000 souls.

It is probable that as many people are killed in Africa every year as a result of witchcraft as were killed in all the armies of Europe during the first year of the present war.

Africa is the land of the "open sore." The ravages of disease are in evidence on every hand. In some parts of the continent there is no isolation of leprosy cases, nor any restriction of their movements. Venereal diseases are well-nigh universal.

Almost the entire continent is now under European flags. France has a colony in Africa twenty times the size of France itself. The British flag flies over a territory as large as the United States, and extends almost without interruption from the Cape to Cairo, a distance of six thousand miles.

Mohammedanism is spreading very rapidly throughout the entire continent. Every third person in Africa is a Mohammedan. There are over 4,000,000 of them south of the equator. Within the next twenty years millions more will have gone over to Islam unless the Christian Church bestirs herself.

* Men and Missions.

Testimony of Three Field-Marshals*

The following letter, signed by three field-marshals (Lord Roberts, Lord Grenfell, and Lord Methuen), has been printed for distribution among officers in the English Army. The testimony which the field-marshals bear to the work of foreign missions is unequivocal.

Dear Sir: As officers who have had the honor of serving the Crown in many lands and among people of different races, we desire, from our own experience, to draw your special attention to a subject which we judge to be of the highest importance to a British officer.

Holding His Majesty's commission, you will probably before long serve abroad among non-Christian peoples. We would venture to remind you of the great influence of such a position and the serious responsibility it entails.

Whether we recognize the fact or not, our personal lives materially affect the estimation in which the claims of Christianity are held by numbers of natives around us. For instance, a thoughtless word or careless behavior may give them wrong and unfavorable impressions as to beliefs and institutions which we are sure you at any rate in your heart really value and would wish to honor. Respect for the Christian Sunday and the attitude of a British officer toward Christian worship are closely observed, and have great effect on the native mind. During his recent visit to India the high example of His Majesty the King in these two particulars has made a profound impression.

Besides this (sometimes unconscious) personal influence, there is the fact that you will almost certainly come into contact with the representatives of various Christian missionary societies, whose special work it is to show to non-Christian peoples the love of the Christ whom you profess to serve.

We commend these missionaries to you as a body of men and women who are working helpfully with the Government, and contributing to the elevation of the people in a way impossible to official action. Some object to Christian missions in ignorance of their real value. We would suggest that you will use all opportunities of making yourself personally acquainted with the work they are doing and the character of the converts. Most missions will bear looking into, and we are convinced that, if you do this, you will never afterwards condemn or belittle them.

Already the results of Christian missions in many places are very striking. For instance in the Uganda Protectorate (Central Africa) there is now a prosperous and peaceful community of nearly 90,000 Christians where not one existed thirty years ago, and where unutterable atrocities were of daily occurrence; while on the northwest frontier of India the pacific influence of missions among the fierce Pathan tribes has been of incalculable value to our Government.

Some of the noblest characters we have met have been missionaries, and the friendships we have made with them are among our cherished memories.

We venture to hope you will make the acquaintance of such men, thus showing a fellow countryman's sympathy in what is frequently a very difficult and discouraging effort, sometimes sorely trying to health and spirits.

We earnestly hope that you will receive this letter in the friendly spirit in which it is sent. Yours very truly, ROBERTS.

Yours very truly,

ROBERTS,
GRENFELL,
METHUEN

* Reprinted by request from *The East and the West*.



DEPARTMENT OF BEST METHODS

CONDUCTED BY BELLE M. BRAIN, 38 UNION AVENUE, SCHENECTADY, N. Y.

MAKING MUSIC EFFECTIVE FOR MISSIONS

IN many missionary programs music is an unimportant factor. Yet it has great possibilities of power. Many a soul has been led to respond to God's call to missionary service through the use of sacred song.

Two such instances have come within our personal knowledge. One Sunday evening some years ago the pastor of a large city church gave out "Ye Christian Heralds, Go Proclaim," as the closing hymn of the service. One member of the quartet that led the music in this church, a young man with a fine bass voice, had long been a Christian, but was just learning the joys of active service. As he sang the stirring words of this hymn with its clarion call to the mission field, he heard God's voice summoning him to go. It involved the giving up of certain bright business prospects and probably the breaking of a tender tie, yet that night before he slept, the young singer resolved, God permitting, to be a foreign missionary, and soon after enrolled himself as a Student Volunteer.

The other instance was that of a young woman who distinctly heard God's call to the field but was unwilling to go. For months a struggle went on in her heart and she was very unhappy. At last, while singing the hymn, "I Surrender," at a summer conference, the crisis came. In an agony of soul she crept away to lay the matter before God and settle it one way or the other. Ere long God

gave her the victory and with a new joy in her heart she kept echoing the refrain, "I surrender, I surrender, I surrender all!"

Making music effective on the missionary program—in the church service, the Sunday-school, the prayer-meeting, the women's and young people's societies—is an important problem. This month, at the request of the Methods Class conducted by Mrs. Harry Wade Hicks at Silver Bay, we devote the department to it.

SOME PRACTICAL SUGGESTIONS

BY D. BREWER EDDY,* BOSTON, MASSACHUSETTS

Associate Secretary of the American Board.

In preparing for a missionary meeting too many leaders turn to the back of the hymn book and pick out "The Morning Light is Breaking" or "Fling Out the Banner," and think that has solved the question. Yet in no other meeting is it more necessary to make the music an aid to the meeting itself. So let us start out with the thought that it is going to take special effort and some "gray matter" to make missionary music forceful and interesting.

Too often we plan to sing three hymns before the address and one after. Used in this fashion music is merely a time-killer. It occupies space until we are

* Mr. Eddy is a member of the famous "American Board Quartet" which has rendered such effective service at Northfield and elsewhere. He is an authority on music as related to missions.
—B. M. B.

ready for the address to begin and winds it up at the close. This is far too low a conception.

The first thing to be striven for is the announcing and presenting of the music in some novel way that will compel and hold the attention. Hymns are seldom given out in a way that makes manifest the definite connection between them and the theme of the meeting.

Here are some very simple suggestions that can be adapted to the needs of any organization. If followed out they will help to set those meetings in a class by themselves where they will not be forgotten.

1. Choose one or two of the hymns with special reference to the meaning of the words. Read over the verses and find the one particular verse most applicable to the thought. Before singing the hymn read that one verse with emphasis on the meaning. It is better to avoid the first verse because that is so familiar. For instance, the third verse of "Jesus Shall Reign" is much better to read before singing than the first verse.

2. Always think over in advance some news item or point of application that may be given as the reason for choosing each particular hymn. For instance, our fellow Christians are now dying by the hundreds of thousands in Turkey. The hymn, "Faith of Our Fathers," introduced by a brief statement of actual conditions in Turkey will rivet attention throughout. A simple reference to the persecutions of the Covenanters or the struggle in Europe of the Thirty Years' War and the precious value of our blood-bought Protestantism will lift the singing of that hymn to a new plane. One who is in touch with missionary facts can easily give news items that will make the lofty prophetic utterances in such hymns as "Jesus Shall Reign," "Fling Out the Banner," and "Hail to the Brightness of Zion's Glad Morning," seem well within the reach of possibility and fulfilment.

3. Try changing the usual place of the music on the program. Instead of singing at the beginning when the people are gathering, have two or even three hymns with special points about each one, right in the middle of the meeting and let there be none at either the opening or the closing. Or divide the program into three sections and put hymns between each.

4. When you want a hymn of petition or praise, or promise, be sure that the words bear out your designation. Learn to use hymns according to their types and divisions, such as Hymns of Prophecy, Hymns of Comfort, Hymns of Promise, Hymns of Triumph, etc.

5. It is a good idea to offer a little exercise of your own arranging. Let three members rise on one side of the room and three on the other. Then let A1 present a few verses of prophecy and B1 reply with a few recent missionary facts bearing on the prophecy. Then have a hymn sung, the words bearing closely on the same subject. A2 then adds other prophecies and B2 other facts and so on. By way of illustration—suppose A1 quotes the great prophecy in Isaiah 55 that the thorn is to give place to the fir and the briar to the myrtle; B2 quotes as exact fulfilments the facts of the mass movements in India or the great national anti-opium and anti-foot-binding reforms in China; after which all sing the second verse of "The Morning Light is Breaking." This could be repeated six times around, if desired, each time with great effect.

6. A study of individual hymns will suggest new arrangements. For instance, have you noticed that in the hymn, "Watchman, Tell Us of the Night," two lines could be sung by one side of the room as "watchmen" and the next two lines by the other as "travelers?" Each class is definitely address so that the meaning and use is obvious. Let it be an antiphon. It rivets attention. Different rows might

sing different lines or different verses. But this, of course, requires a clever leader.

7. Very often I have sought to drive the words of a hymn home to an audience by having them all *read* instead of sing it. If this is done, especially after a missionary talk, the application is at once apparent. Illustrations can be so easily found that they need not be given here.

8. It always adds interest if a double quartet can stand around the piano in a very informal way and sing from some other book than the one used in the meeting. They need not be unusual singers and ten minutes practise is as good as an hour. The selection may be anything from a missionary anthem down to a simple Sunday-school hymn and may be taken from any book available. No matter how simple it is it will add to the attractiveness of your meeting.

9. The last suggestion has to do with the history of some of the great missionary hymns. If some story can be told as the preface to the singing of the hymn, hearts will be deeply stirred by it. Who has not sung with new meaning the great hymn, "O Love That Will Not Let Me Go," after learning that it was written by Matheson on the eve of his blindness? The shadow was upon him when he wrote the immortal second verse, "I yield my flickering torch to Thee." Audiences have been moved to tears by the mere telling of the circumstances under which that hymn was created. So it may be with the great missionary hymns. Stating some interesting item concerning them will feather the arrow into the hearts of the singers.

Very interesting stories regarding many missionary hymns may be found in books on hymnology. Amos R. Wells' "A Treasure of Hymns," is a recently published book which is helpful. One of the best references is a chapter on music in "Holding the Ropes."

THE NINETY AND NINE*

A NEW VERSION

1. There was one fair lamb that safely lay
In the shelter of the fold,
But ninety and nine were lost—away—
Far off from the gates of gold—
Away on the mountains wild and bare,
Away from the tender Shepherd's care.
2. "Lord, I am here, this lamb of Thine—
Am I not enough for Thee?"
But the Shepherd made answer: "Ninety
and nine
Are still far away from me,
And altho the road be rough and steep,
I go to the desert to find each sheep."
3. But little that ransomed one ever knew
How deep were the waters crossed,
Nor how dark were the nights that the
Lord passed through,
Ere He found His sheep that were lost.
Out in the desert He heard their cry—
Sick and helpless and ready to die.
4. "Lord, whence are those blood drops all
the way
That mark out the mountain's tracks?"
"They are shed for all who have gone
astray
Ere the Shepherd can bring them back."
"Lord, whence are Thy hands so rent and
torn?"
"They are pierced to-night by many a
thorn."
5. But all through the mountains, thunder-
iven,
And up from the rocky steep,
Will arise a glad cry to the gates of
heaven:
"Rejoice; I have all my sheep."
As the angels echo around the throne:
"Rejoice; for the Lord brings back His
own."

SPECIAL MUSIC—SECULAR OR SACRED?

Shall the special music sung at a missionary meeting be secular or sacred? This, alas, is an open question with some program makers.

The answer depends on the aim. If

* Reprinted from *The Helping Hand*. This would make a fine solo after an address on "The Greatness of the Task," illustrated with maps and charts showing the unoccupied fields and the vastness of the non-Christian population of the world. John 10:16 would be an appropriate text to accompany it.—B. M. B.

the purpose is merely to enliven the meeting and give pleasure to men rather than honor to God, secular music may do very well. But it is useless to expect results from it. It takes missionary seed to produce a missionary harvest and even the most ardent advocates of secular music as a means of increasing interest and attendance, will hardly claim that secular love songs such as we have heard sung at more than one missionary meeting have in them even the tiniest germs of missionary zeal.

If, on the other hand, the aim is to lift the meeting to a higher plane and plant noble purposes in the heart of men to do and dare for God, then sacred music alone must be used. It will give as much pleasure or more, for the grandest music ever written was inspired by sacred themes that glorify God. No one would think of using secular music in the church service, the Sunday-school or prayer-meeting. Why then in the missionary meeting?

Special music in the missionary meeting may range all the way from elaborate anthems to simple Gospel songs, but in the experience of many leaders, the Gospel song has the greater power.

"At the Moody Church on my first Sunday in Chicago," says Charles M. Alexander, the world-famous leader of sacred song, "I learned a lesson which I have never forgotten—that simplicity in a Gospel song or hymn is one of the cardinal points, if you want to reach the heart. I have never known of any one being truly converted to God through hearing an oratorio; I will go further and say that I have never known of a case where any one has been truly converted through the singing of an anthem; yet I have known thousands to be converted through the singing of a simple Gospel hymn."

THE SPECIAL SINGERS

To wield its full power in the missionary meeting the special music should not

only be sacred in character but be rendered by singers whose hearts are in harmony with the purposes of God. We would not think of asking those not Christians to lead in prayer or read the Scriptures at our meetings. Yet we see nothing incongruous in having singers who have not made their peace with God stand up and sing for us words expressive of intense prayer and deep devotion. What a mockery it must seem in the eyes of God!

"The singers must be consecrated to God if their songs are to reach the people," says Charles M. Alexander in *The Sunday-School Times*. "I have often seen a man or woman with a lovely voice get up and sing some of the most beautiful airs. The audience was held and interested, but when the singer sat down you could see that the people had been imprest only for a time. They had not been led closer to Christ. Their thoughts had been taken no higher than the singer and left there.

"Just after that some man or woman with an ordinary voice, but a consecrated heart, would get up and sing a message that carried you up to God. The audience might criticize the quality of the voice, but the message was left imbedded in the heart. I am not discounting quality. I would choose a splendid voice and consecration rather than a poor voice and consecration; but I would prefer a poor voice and consecration to a gifted voice without consecration. . . .

"Consecration should also be the possession of a person apt to be overlooked—the accompanist. He, no less than the singers, should be thoroughly consecrated to God. When Robert Harkness, my Australian pianist, came with me, God used me to lead him to Christ. In different places where we have gone people have told me of their conversion through his accompaniment on the piano. In his prelude he often gives a religious tone to the meeting before a note has been sung. Get the best accompanist you can,

but be sure that he is a consecrated Christian."

Many will regard this as too high an ideal, but it is being attained in at least a few churches and gives great blessing and power.

In Doctor Mark Matthews' great church of 5,000 members in Seattle, Washington—said to be the largest Presbyterian Church in the world—no one is admitted to the choir who is not a Christian and only deeply spiritual music is rendered. When asked to name the reasons why his church is always filled and usually so crowded that many are turned away, Doctor Matthews gave this as one.

In the Moody Church, Chicago, the choir rehearsals begin with prayer and close with a season of prayer where any one in special need may voice it and have it remembered in the petitions. On Sunday morning, before delivering their message of sacred song they meet again for a brief rehearsal and prayer for a blessing on their work.

At Northfield Mr. Moody once called attention to the fact that at the dedication of Solomon's Temple it was not during the reading of the Law nor during the prayer, but when the Levites were singing, that the Holy Ghost came (2 Chronicles 5: 11-14).

"I think this puts a high honor upon music," he said. "I believe it is just as important that we sing in the spirit as that we pray in the spirit or speak in the spirit. Many a church has lost its power on account of a choir that is out of harmony with God. The Levites were probably singing some portion of the Scriptures when the Shekinah came and He came with such power that the whole choir broke down."

A MUSICAL MEDLEY

The New President believed in making every part of the missionary program tell for missions. But she was a new-

comer and the society was not yet fully acquainted with her views.

They believed in secular solos and other worldly attractions as a means of arousing interest and increasing attendance. But somehow the interest and attendance had failed to increase.

The Zealous Hostess was eager to help. So she invited her new neighbor, the Musical Bride, to play a piano solo at the New President's very first meeting. It was to be held at her house.

The New President was greatly disturbed. It was a shattering of her ideals at the very beginning. But it would not do to hurt the feelings of those who were trying to help. Was there any way out?

First she went to the Zealous Hostess. Would she care very much if the Musical Bride played *next* month instead of now? No; it would not matter at all. Then she called on the Musical Bride. Would she be willing to arrange a medley of missionary hymns and play it at the *next* meeting? Yes; she would be very glad to. There *was* a way out!

At the close of the next meeting in place of refreshments (the society had voted to do without them for a year) slips of paper and pencils were passed and the Musical Bride played her medley—a clever piece of work. The members tried to write down the hymns as she played and at the close a correct list was read.

There were loud calls for repetition. So the Musical Bride played it again, this time with the whole society singing! The dozen hymns used were as follows:

"Hail to the Brightness of Zion's Glad Morning."

"O Zion, Haste, Thy Mission High Fulfilling."

"Jesus Shall Reign Where'er the Sun."

"The Morning Light is Breaking."

"Ye Christian Heralds Go Proclaim."

"Fling Out the Banner."

"My Country, 'Tis of Thee."

"From Greenland's Icy Mountains."

"At the Name of Jesus Every Knee Shall Bow."

"All Hail the Power of Jesus' Name."
 "Watchman, Tell Us of the Night."
 "Whosoever Heareth, Shout, Shout the Sound."

AVAILABLE MUSIC

Anthems

Many of the best church anthems sound a distinct missionary note and are appropriate for any service held in the interest of missions. Here is a list of nine selected by a church organist who is actively interested in missions:

- "God So Loved the World."—*Stainer.*
- "The Light of the World."—*Brackett.*
- "Hail to the Lord's Anointed."—*Brackett.*
- "Jesus Shall Reign Where'er the Sun."—*Schnecker.*
- "Arise, Shine, for Thy Light is Come."—*Dudley Buck.*
- "How Beautiful Upon the Mountains."—*Andrews.*
- "Go Ye Therefore, and Teach All Nations."—*Trowbridge.*
- "All the Ends of the Earth."—*Hatton.*
- "The Light of Men."—*H. Clough-Leighter.*

To these we would add "But Now Thus Saith the Lord," a missionary anthem recently composed for the Domestic and Foreign Missionary Society of the Protestant Episcopal Church by T. Tertius Noble, and published by the Board of Missions, 281 Fourth Avenue, New York, at 10 cents a single copy, 8 cents in lots of 12 or more.

Hymns

Hymns for use in the missionary meeting may be found as follows:

1. *The Regular Hymnals.*—These all contain many hymns listed under the head of "Missions." Besides these there are hymns of courage, faith, consecration and surrender that can be used with great power.

2. *The Missionary Hymnal.*—This valuable collection of more than 200 selections compiled by Elsie Stewart Hand and issued jointly by the Federation of Women's Foreign Missionary Societies and the Council of Women for

Home Missions, will help solve the problem of music in any missionary service. It may be ordered from Miss M. H. Leavis, Agent, West Medford, Mass. Single copies, 10 cents, postage 3 cents extra; lots of 25 or more at special reductions.

Another excellent hymnal is that published by the Laymen's Missionary Movement, New York, at 10 cents a copy.

3. *Hymn-leaflets.*—Almost all the Women's Boards issue special hymns in leaflet form at cost small enough to permit their use at special meetings. The Woman's Missionary Society of the Methodist Church, 581 Boylston Street, Boston, Mass., publishes a large assortment of these and the Woman's Baptist Foreign Missionary Society, Ford Building, Boston, several very good ones. The Woman's Missionary Conference of the Lutheran Church, Box 280, Columbia, S. C., publishes "The King's Highway," so popular at Northfield last summer, at 2 cents a copy, 20 cents a dozen.

4. The Baptist missionary magazine, *Missions*, publishes a hymn each month, most of them excellent.

5. *The Christian Herald* is publishing a series of sacred songs especially written for them by well-known composers. The one in the issue of April 26th, is "Go Ye Into All the World," by J. B. Herbert.

STORIES OF THE HYMNS

Hymns associated with great missionaries and famous native Christians, or connected with notable events in missionary history, have great value in any missionary service. A fine missionary song service may be arranged in which such hymns are sung and their stories told. The missionary stories of more than a dozen hymns were printed in THE MISSIONARY REVIEW in June, 1903, and reprinted with a number of others in "Holding the Ropes." Two additional ones may be found, the one in

"Stewart of Lovedale," pp. 131 and 132; the other in "The Life of George Grenfell," pp. 536 and 537.

NATIVE AIRS FROM THE MISSION FIELD

Native airs from the mission fields sung by persons drest in native costume afford a pleasing novelty. Such music does not always have a deep spiritual value, but like curios and pictures it creates an interest in foreign lands and peoples.

For a missionary social a concert program of such music might be arranged with solos, duets and choruses. Not long ago *The Missionary Herald* gave an account of a "concert in seven languages" given by a native debating society in the Gilbert Islands. The program consisted of songs in the tunes and speech of six Pacific groups—Fiji, Samoa, Tahiti, Kusaie, Gilbert Islands and Niue (Savage Island). These with a duet rendered in English by the missionary and his wife, Mr. and Mrs. Richard Grenfell, made up the seven languages. What these natives did so successfully, any society in this country can do. Music of this character can be found as follows:

"Music from the Mission Fields." Pamphlet with 16 selections from 9 different countries. United Society of Christian Endeavor, Boston, Mass., price 10 cents.

"Arabia, the Cradle of Islam," contains chants sung in honor of the Prophet; also other Arabic airs.

"The Apostle of Alaska," by Arc-tander, contains two Tsimshian songs.

"Peru, Its Story, People and Religion," contains an Inca melody to which "Savior, Teach Me, Day by Day," or any 7.7.7.7. hymn might be sung.

"All About Japan" contains four native Japanese airs.

"Samson Occom," by W. DeLoss Love, contains an "Old Indian Hymn," to which the words of any English hymn in common metre double can be sung.

"Indian Song and Story," by Alice C. Fletcher, contains many North American Indian melodies.

"Murray's One Hundred Voluntaries" contains a famous Chinese air, "The Jasmine Flower," harmonized for piano or organ. See selection 89, page 93.

In a mission band conducted by the Best Methods editor years ago, a favorite exercise was singing foreign words to well known hymn-tunes. The words, divided into syllables, were plainly printed on the blackboard, and slowly pronounced, first by the leader, then by the children in concert. This done, there was no trouble about the singing and it was always immensely enjoyed. This is a good plan for the Sunday-school and the home circle on Sunday afternoon as well as for the mission band.

The Doxology

"Praise God from whom all blessings flow," in Burmese.

Kah-me-daw thah-daw we-nyin-daw,
Tah-soo pah-yah pyit-taw-moo-thaw,
Gon-cha-zoo-daw-go che-mon-gon,
Nee-mate-tah that-tah-wah lone-zone.

Jesus Loves Me (Korean words.)

1. Ya-su sa-rang-ha-sim-un,
Ko-ruk-ha-sin mal it-la;
O-rin go-si yak-ha-na,
Ya-su kwon-sa man-to-ta.

CHORUS

Nal sa-rang-hu-sim,
Nal sa-rang-hu-sim,
Nal sa-rang-hu-sim,
Syong-Kyong-e su-son-na.

2. Cho-ral sa-rang-ha-si-ni,
Cho-e cha-ral ta sit-cho,
Ha-nal mun-ul yo-si-ko,
Tu-ro-o-ka ha-si-na.

3. Cha-ka yoon-yak-hal-sa-rok,
To-ok kwi-hi yeg-i-ni,
Nop-hun po-chwa u-he-so,
Na-jun da-ral po-si-na.

Dow How Loy Dock Wing Gwong

("In the Sweet By and By." Chinese words with Anglicized syllables. Pronounce as in English.)

1. Joy hin gwock yow yut jaw wah me shaw,
Yow sun dock gwa chi nong yin bong
geen;
Foo che hoy hen boon geng jip gaw,
Gwy koi choey gin die juck we on goey.

CHORUS

Dow how loy dock wing gwong,
Go chi dan bit joy chop wah me chow.

2. Jaung loy joey wah me gang jung ow go,
Ye gem cum wah lock sing so jook fook,
Go ding sum wing yin bow bay foo-non,
Yun joey see dock fook je lock bo gaung.
3. Go jung yun mon fook foo choy ming gong,
Howng chon me jawk hin ji hing kay weng,
Yun kay oy che si gun haung weng goong,
Sik fook go shong foon hay sho seng gut.

Come To Jesus

(Dakota words. North American Indians.)

1. Jcsus en u, Jesus en u, Jesus en u, wanna;
U wo, Jesus en u, Jesus en u, wanna.
2. Jesus nico, Jesus nico, Jesus nico, wanna;
U wo Jesus nico, Jesus nico, wanna.
3. En awacin, en awacin, en awacin, wanna;
Jesus en awacin, en awacin, wanna.

4. Ho wicada, ho wicada, ho wicada, wanna;
Jesus ho wicada, ho wicada, wanna.

A HYMN FOR A YEAR

A very excellent plan is in use in the Stafford Home and Foreign Missionary Society, First Presbyterian Church, Canastota, N. Y., a woman's organization numbering more than 100 members. At the beginning of each year a hymn is chosen for the year and printed on slips of paper. These are distributed to the members and the hymn forms the opening number at each session.

The hymn chosen for 1915, printed on white paper measuring 3½ by 5½ inches is as follows:

Missionary Postscript

(By the Rev. J. H. Gilmore, author of "He Leadeth Me." Tune, "He Leadeth Me.")

1. Jesus, our Savior and our Lord,
We bow to Him with glad accord.
'Tis His to point us out the way;
'Tis ours to follow and obey.

CHORUS

He leadeth me! He leadeth me!
By His own hand He leadeth me;
His faithful follower I would be,
For by His hand He leadeth me.

2. He leads us on to foreign lands,
Mid Arctic snows, o'er tropic sands;
And we obedient to His will,
Shall follow where He leadeth still.
3. Obeying His divine command,
Sustained by His almighty hand,
'Tis ours to usher in that day
When all the world shall own His sway.

BEST METHODS IN THE COMING MONTHS

The following are some of the topics that we plan to treat in this department in the subsequent numbers of the REVIEW:

BEST METHODS FROM MANY MISSIONARY WORKERS.

RECRUITING THE MISSIONARY ARMY.

WHAT PASTORS ARE DOING FOR MISSIONS.

ENLISTING CHILDREN FOR MISSIONS.

BEST METHODS FROM SUMMER CONFERENCES.

SUGGESTIONS FOR NEXT YEAR'S PROGRAM.



THE NEW "MISSIONARY REVIEW" PUBLISHING COMPANY

AN independent company has been formed to take over the publication of THE MISSIONARY REVIEW OF THE WORLD, beginning with October. For thirty-eight years THE MISSIONARY REVIEW OF THE WORLD has had a useful and prosperous history. It was founded by Rev. Royal G. Wilder in 1878, as an independent monthly with a Christian world-vision. After ten years under the founder's guiding genius, Dr. Arthur T. Pierson was editor-in-chief for twenty-three years. God has greatly used the REVIEW in many parts of the world to educate and stimulate various classes of Christians to take a deeper interest in the salvation of mankind. Pastors have received the vision of the world's need and of God's power, and have passed it on to their people. Women have found in the REVIEW that which stirred their own life and gave them valuable ideas for their missionary undertakings. Volunteers have, through the pages of the REVIEW, heard the call to service, and Christ's stewards have been stimulated to give more largely and intelligently.

In view of the history of the REVIEW and its unique place and power among missionary periodicals, there seems greater need for it than ever. The present publishers, however, have found that they are unable to devote to it the special attention it requires, and at the same time the editor and friends of the REVIEW have become convinced that an independent company can best manage the business and editorial policy, and can most successfully promote its wider circulation. This is in harmony also with

the thought and wish of Dr. Arthur T. Pierson during his lifetime. Until recently the way has not seemed open to take this step. Now it must be taken to preserve the REVIEW to the service of Christ and His cause.

A company has therefore been organized with Robert E. Speer, President; Frank L. Brown, Vice-president; Walter McDougall, Treasurer, and Delavan L. Pierson, Secretary. The other members of the Board are: Fleming H. Revell, Dr. Charles R. Watson, Mrs. Henry W. Peabody, Mrs. A. F. Schaufler, and Prof. Harlan P. Beach. These directors include the elements of editorial sagacity, wide influence, and business ability. They will be responsible for the editorial and business policy of the magazine and it is expected that many improvements will be made and much wider circulation secured.

A capital of \$50,000 is necessary to finance the enterprise, to put it on a firm basis and bring it to a position of self-support. Over one-half of this amount has been subscribed, and it is hoped that the remainder will be secured in the near future.

The magazine will be taken over by the new company beginning with the October number. We bespeak from our friends their continued and hearty support even in a larger degree than in the past years. Readers are earnestly requested to remember this enterprise in prayer, and to ask for God's guidance. Our readers are invited to send inquiries or suggestions as to changes and improvements in the REVIEW, addressing them to the editor, Box 111 Madison Square Station, New York City.

FIVE MILLION FOR RELIEF

AMBASSADOR MORGENTHAU estimates that it will take \$5,000,000 to save the lives and give a new start to the 1,000,000 starving and destitute Armenians, Syrians and Persian Nestorians, who have suffered the loss of all their possessions in the persecutions that have devastated their country. For the purpose of raising this money in America, the Laymen's Missionary Movement have loaned their executive staff of sixteen men—most of whom will give all of their time for some months to this work. Mass meetings will be held in New York, Philadelphia, Pittsburgh, Chicago, Detroit, Boston and elsewhere, at which addresses will be given by such able advocates as Ambassador Morgenthau, Dr. Nesbitt Chambers, of Adana; Rev. J. P. McNaughton, of Smyrna; Dr. James L. Barton, and Dr. Samuel P. Dutton. The entire expenses of this special campaign (\$3,000 to \$5,000 a month) are being born by one man, who thus makes possible the forwarding of all contributions to the relief work. The plan is to secure the \$5,000,000 in a large number of subscriptions, so that many may have a share in the blessing of ministering to one of the brethren of Christ—even the least.

The relief money will be sent to Armenia, Russia, Syria and Persia to provide for immediate need, and especially to start the destitute sufferers on the road to self-support by supplying seed for planting and materials for manufacture and trade. This seems to be the only way in which these races can be saved from extinction. The call comes forcibly, not only because the men, women and little children are in dire need, but because they might have saved themselves by denying their faith in Christ and becoming Moslems. Here is an opportunity to show Christlike com-

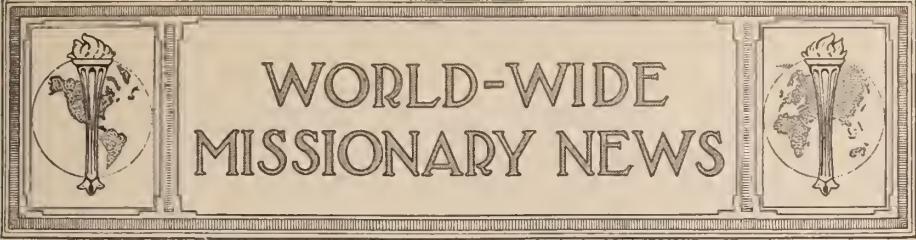
passion in a practical way, and at the same time to win these historic Christian races to a better understanding of the Christ they nominally follow. Gifts should be sent to Charles R. Crane, treasurer, 70 Fifth Avenue, New York.

THE GOSPEL FOR RUSSIAN PRISONERS

IN response to the articles in "The Review" on work for Russian war prisoners, gifts large and small have been received, one being for five hundred dollars, others for one hundred dollars, fifty dollars, and smaller amounts. A student in a Bible school of the Lutheran Brethren in North Dakota sent fifty-seven dollars, with accompanying signatures of forty-one persons who had contributed. An aged minister who had learned of the effort sent the following letter: "Thanks for your good letter. For your work in the spiritual help of the Russian prisoners of war, held by Germany and Austria, I am, at a very great personal sacrifice, enclosing a check for one hundred and thirty-five dollars, which I received to-day for annuity interest." Gifts may be sent to E. M. Bulkley, Treas., Spencer Trask & Co., 25 Broad St., New York City.

WORLD-WIDE Y. M. C. A. WORK

NEARLY three thousand delegates met in Cleveland (May 12th to 16th) for the thirty-ninth convention of the Young Men's Christian Associations of the United States and Canada. They represent a constituency of about half a million young men—in thousands of associations—city, student, rural, railroad, industrial, and army and navy. Particular interest centered in the stirring reports of work among troops and prisoners of war, and the wonderful movement among the young men of India and China.



WORLD-WIDE MISSIONARY NEWS

AFRICA

Old Greek Chains in Egypt

THE hold which some of the superstitions of the Oriental Church may have upon Moslems, as well as Christians, is shown by a letter from Rev. Stephen Trowbridge, which tells of a visit to the Church of St. George, in Cairo. "It is a Greek Orthodox Church, built over the remains of a very ancient Coptic Church upon the traditional site of Joseph's and Mary's house in Egypt. In a rather dark chamber in the basement a number of ignorant and poverty-stricken folk had gathered. Tapers and matches were needed to see clearly what was going on. The strange fact was that these superstitious Moslem folk, mostly women, were carrying upon their shoulders and around their arms parts of two great iron chains and manacles, the ends of which were fastened in the wall of this dark cell. When we inquired as to the meaning of this, at first the people would tell us nothing, but they finally admitted that they came to get rid of sicknesses, and to avoid the power of the evil eye by carrying for hours at a time the weight of these iron chains upon them. The priest, who was one of the wardens, explained to us afterward that there is virtue and health-giving power in these ancient chains, which were used to confine martyrs imprisoned for the faith."

Evangelistic Campaign in Egypt

LORD RADSTOCK is at present in Egypt assisting in evangelistic work among the troops in all the camp centers in Egypt where the Y. M. C. A. is at work. "On all sides," says his lord-

ship, "there are indications that the Spirit of God is at work in a remarkable degree—and 'there is a sound of abundance of rain.' Men are coming to Christ in large numbers; they are showing a keen desire for Bible study, in one Australian camp about 150 men all meeting for the purpose in one of the huts. Prayer meetings for the forthcoming mission are being largely attended. With such a wonderful opportunity it is felt that the utmost use must be made of it, for surely it can never occur again in this way."

The Bible in Abyssinia

ALTHO no foreign missionaries of any communion are tolerated in Abyssinia, the British and Foreign Bible Society was able last year, under the patronage of Abuna Mattheos, Archbishop of Abyssinia, to open a depot at Adis Ababa, the capital of the country. Here editions of the Scriptures are sold and circulated, not only in Ethiopic, the liturgical language of the Abyssinian Church, but also in Amharic, Tigrinya, Tigre, Galla, and other vernacular dialects. The Society's representative at Adis Ababa—Mr. Athanassian—has organized the distribution of these versions with vigor and perseverance.

Uncensored Facts from Kamerun

British control of the situation in the Kamerun, West Africa, made it possible for the American Presbyterian missionaries who had been detained in this country, to return in April to their work. At that time information was made public which, because of censorship, it was impossible to give out before. Elat station was requisitioned by the German

Government early in January, and the industrial plant turned into an ammunition factory. The missionaries removed the machinery to the girls' dormitories, and left the station January 3rd for Metet, carrying with them as many as they could of their personal belongings.

The German Government requested the missionaries to take care of thirty-one sick people one day, which number was more than doubled soon afterward. Over 1,000 war refugees, mostly from villages in the war zone, for fear they might give food and aid to the allies, were turned over to the missionaries to care for as prisoners. The government was to give out food to these people, but soon it had its hands so full with the fighting that the missionaries had to solve the problem themselves.

It is not known yet in what condition the mission property has been left, but it is known that deserters from the German army, loose in the country, are ravaging and plundering. Most of their depredations have been upon the natives, and some have lost their all.

Drink for the Dark Continent

THE amount of liquor passing Madeira, a port of registry for the coast of Africa, in one week is reported as follows:

- 28,000 cases of whisky.
- 30,000 cases of brandy.
- 30,000 cases of Old Tom.
- 36,000 barrels of rum.
- 800,000 demijohns of rum.
- 24,000 butts of rum.
- 15,000 barrels of absinthe.
- 960,000 cases of gin.

In Sierra Leone during one-fourth of a year 250 tons of liquors were unloaded at a "dry town" to be transported to towns of the interior.

The Largest C. E. Society

"NO, the largest Christian Endeavor Society in the world is not yours. It doesn't even happen to be on this side of the globe; but over in the heart of

the Dark Continent on the equator and the Congo River, in Bolenge, nearly 2,000 young people of the Bantu race hold the record. Think of it—1,976 active members! Mr. A. F. Hensey, one of the missionaries in charge of the station, told me all about it; and I'm wondering whether I can't satisfy your curiosity now.

"Imagine hundreds of loyal black folk under a clear tropical sky on Friday night—for that is when they meet—with their hearts filled to overflowing with love for their great Deliverer, singing such familiar hymns as 'I will follow Jesus.' Think of young men of purpose eager to give their testimonies, and timid women hesitating to speak; picture the consecrated missionary counseling and inspiring them."

Paganism on the Gold Coast

THE Colonial Office Report for last year, on the northern territories of the Gold Coast, says the relative number of Christians, Mohammedans, and Pagans in the territories, as shown in the census returns for 1911, were as follows: Christians, 133; Mohammedans, 42,598; Pagans, 319,075. Mohammedanism would appear to make little if any progress in the dependency, and is, in the case of many of those who profess its tenets, of a debased form, and more than tainted with the prevailing paganism. The belief of the heathen portion of the native community is a "primordial animism." Each town or village has its own "fetish," which is usually to be found at the entrance to the chief's or priest's compound, and takes various forms, such as a conical pile of earth, or a three-pronged stick, supporting a pot in which grows a shrub, grass, or an aquatic plant. These represent the "fetish" itself, which is recognized in many forms, as of lightning, a lion, hawk, crocodile, snake, tortoise, or other animal, bird, or reptile.—*Christian*.

An Officer's Testimony

THE buildings of the Church Missionary Society at Wusi in the Taita country, British East Africa, have been taken over by the Government for use as a sanatorium for white troops. One of the officers who had stayed there wrote his impressions of the missionary work as he had seen it, and this testimony, which is all the more significant because it was entirely unsolicited, and came from one who had been somewhat hostile to missions, has appeared in the *Church Missionary Society Gleaner*. The writer describes a native service which he and a brother officer attended, and says: "The various portions of the service were taken by three men, one of whom was evidently ordained. We were much struck by the simple dignity of these poor Africans, whose admirable diction and restrained eloquence might well have been the envy of many of our own clergy. The reverent behavior of the congregation, too, under an entirely novel invasion, was a lesson to both of us. In fact, one received the indelible impression that this religion of peace and good will toward men was a very real thing to these four or five score members of a careless, laughter-loving race. We two had the privilege of worshiping God under somewhat unusual circumstances, carrying away the conviction that all those who assist in supporting African missions may rest assured that their time and money are neither wasted now nor will be hereafter."

Christian Science in Ebony

INFORMATION is given in mission reports of the singular anti-medicine heresy which is disturbing the Uganda church. Some twenty years ago a chief, Mugema, got it into his head that it was wrong to take medicine because God is the healer. The theory developed until he contended that doc-

tors are the successors of the civil one because they try to prevent people from dying when it is God's will for them to die. In 1912 he wrote the synod protesting against the offering of prayer in the churches for doctors, hospitals, dispensaries, and medical missions. His following has been small until recently when a native preacher, Malaki, joined him and began baptizing any who would pronounce the anti-medicine shibboleth. Various thousands were in this way brought into "The Church Which Does Not Use Medicine"—the Uganda analog of the Christian Science mother church in Boston. They repudiate monogamy as not ordained in Scripture and insist that taking medicine is the unforgivable sin against the Holy Ghost. While at first a considerable number were drawn from the mission church by this delusion the movement now seems to be receding, thanks to "a campaign of instruction for the protection of Christian people and for the winning of the heathen who have been misled." Numbers of those baptized into the Anti-Medicine Communion have put themselves under this instruction.

German Catholic Missions in Africa

OF the Pallotin Mission in Kamerun, which has celebrated its 25th anniversary, the *Catholic Missionen* reports that they had at the beginning of the war nine main stations in the coastland and five among the interior tribes, with 33 *patres*, 32 brothers, and 30 sisters. The number of the negro Christians was 35,549, of the catechumen 19,880; in 230 schools, 24,565 children were instructed, with the help of 256 native teachers; 259 apprentices were trained in different trades.

Through the war, 10 stations with more than 15,000 Christians became shepherdless; 16 *patres*, 18 brothers, 19 sisters were compelled to leave Kamerun. The three great interior stations, Jaunde,

Minlaba, and Ngowayang, were yet spared by the war; Andeasburg and Dschang were again occupied, and 16 *patres*, 13 brothers, 11 sisters were at the disposal of the 20,500 Christians of the interior stations. One can see that, so far, Catholic missions have suffered far less through the war than has the work of the Basel Mission.

Cooperation in Madagascar

THE different missions in Madagascar have made an agreement to divide the heathen territory of the island into three districts, so that each mission has its own limited field. The consequence of this is that several churches which have hitherto been supported by the Paris Mission are now under the jurisdiction of the English.

The Bishop in Madagascar writes: "Our relations with the French Administration of the Colony have greatly improved. The close alliance of England and France on the field of battle has created a very real bond of sympathy between ourselves and those who govern us, which has been felt in a thousand little ways, and which can not fail to assist our work. The Acting Governor-General has shown himself sympathetic, and his example has been followed by most of the chiefs of the provinces and their subordinates. The matter of most immediate importance to us at this moment is the very serious depletion of our European staff."

Some of Dan Crawford's Converts

THE church in Luanza, where Dan Crawford is at work, has been having a time of great blessing. At one service nearly seventy persons confess Christ. One man, with only one tooth, gave this quaint testimony:

"Me and my one remaining tooth are both alike. All my brothers and sisters are dead and gone just like my lost teeth. We were a fine family all together until the Kasanshi cannibals killed and ate my mother, but they have

all gone, teeth gone and family gone! Look," said he, pointing to his open mouth, "there is only one tooth left and I, too, am the last of my line. But," said he brightening up "only one tooth left—that is all the more reason why it must make up for the lost ones, all the more reason why this one should do the work of the departed. If they, my dead brothers, did not work for Christ, then it is left to me to do the work they can not do."

"There is one man," says Dan Crawford, "whose life is a romance of Redemption. They dragged him far out to the ocean long ago as a slave, and there in slavery the redemption of his soul was the precious prelude to the redemption of the body. And now he is a man of prayer and tells of the royal revenge he had on the devil. For (watch the dramatic neatness of God's methods!) there he is after many years coming back home along the old slave track and preaching all the way."

THE ISLANDS OF THE SEA

No Heathen in Tahiti

A VETERAN of the South Seas, Rev. J. W. Henry, now nearly eighty years of age, whose father and grandfather preceded him in missionary work in Tahiti, tells the story of missions in that island as follows: "In 1797 Rev. and Mrs. William Henry came to Tahiti, and were joined in 1816 by Rev. and Mrs. John Orsmond. These faithful people never returned to their native land for vacation or visit, but literally gave themselves unreservedly to the work and the people of the island, their children and children's children carrying on the work after them.

"Thus Tahiti became the first of all the South Sea Islands to receive the Gospel, which was signally marked by the overthrow of idolatry and the bloody rite of human sacrifice in 1815, when the Tahitians, as with one accord, turned to Christ. Since that time there has

radiated from it throughout the Pacific the glory of 'The Light of Light.'

"To-day there are no heathen in Tahiti. Every town and village has its house of worship. The children and young people joyfully attend Sabbath school, and on every Lord's day, in a much larger percentage than in Christian America, at the sweet call of the church bell the people come together gladly, eager to hear the Word and take part in the religious exercises and duties."

A Day of Opportunity in Java

DR. RAUWS writes from East Java that the present opportunity for the preaching of the Gospel is unparalleled. "We must strike the iron while it is hot. The Sarikat-Islam movement, altho not so much in evidence as it was a year ago, still continues, and awakens unrest in the mind of the Javanese and dissatisfaction with the old Islam. The Christian movement among the Javanese converts, called Mardi-Pratjaja, is awaiting leadership to promise great things. Plans are on foot to establish a training-school for native workers in this mission."

From Bundowoso, Rev. H. van der Spiegel writes that the number of native Christians is now 2,300, and he gives a most interesting account of their methods of preaching among Moslems. He writes: "We preach His life, His suffering, His death, His resurrection, His second coming. We direct our preaching to the affections, to the will, and to the conscience; but because the Gospel is the good news we try to present it with the freshness and attractiveness of a new message."—*Moslem World*.

NORTH AMERICA

The Church and the Task

J. CAMPBELL WHITE, long prominent in the work of the Laymen's Missionary Movement, says: "We have in North America 24,000,000 Protestant Church members and about 14,000,000 or 15,000,000 Roman Catholic members.

Added together, these make almost one-third of the population of these two countries. In other words, if we divide our field to be reached in North America by the number of us that ought to be active as Christian workers, each one of us has to reach two persons in order to make North America wholly Christian. Against that every missionary has 70,000 people to reach, or a field exactly 35,000 times the average size of the field of each one of us here at home. Yet some of you, in your thought about your tremendous importance, are wondering whether this country or Canada can get along if you happen to decide to go away."

The Church and Peace

MORE than a hundred representative clergymen and laymen from all parts of the United States met at Garden City, L. I., in a three-days' conference, beginning Thursday, April 27th, to form a National Committee of Churches in America to cooperate with similar national committees of the churches in other lands in studying the problem of promoting international good will, and using their combined efforts toward substituting judicial methods for war in the settlement of international disputes. This is part of a world-wide campaign of churches of many denominations now going on in nine European countries and in the United States. The conference was called by the American Branch of the World Alliance of the Churches for the Promotion of International Friendship in cooperation with the Commission on Peace and Arbitration of the Federal Council of the Churches of Christ in America.

American Home Mission Work

THE summary of missionary work in America, made by the editor of the London *Christian* for the information of its readers, has its value for American Christians as well:

"The home mission work of America

is on a very large scale, the various denominations maintaining staffs of men and women who labor in specified areas and among various classes. It seems that the Women's American Baptist Home Mission Society, taken by itself, has 330 workers, all of them engaged among women and children in the mill and mining populations, newcomers at the landing-place, Finns, French, Italians, Germans, Jews, Danes, Norwegians, Swedes, Bohemians, Poles, Russians, mixed races, Indians, Negroes, Cubans, Mexicans, Porto Ricans, Chinese, Japanese and Alaskans. The need for work among people of foreign extraction is very great, as the sordid lives of many abundantly shows. It is hardly believable that in America, rich country tho it is, there are over 1,700,000 children under fifteen years of age (mostly of foreign parentage) toiling in fields, factories, mines, and workshops."

Prohibit Exports of Intoxicants

A BILL is pending before the national Congress in Washington which would prohibit liquor exports to Africa. It is known as the "Gillett Bill, H. R. 10924, and provides that "any person or corporation that shall knowingly consign, export or transport any rum or other intoxicating drink from the United States to any state or province or district of Africa, or shall in any way participate knowingly in such consignment, exportation, or transportation shall be punishable by a fine of not less than fifty dollars and not more than one thousand dollars for each and every original package so consigned, exported or transported; and liquors so consigned, exported or transported shall also be forfeited." In view of the awful ravages that intoxicating liquors have wrought among the people of Africa in the past, every Christian should desire the enactment of such a law. Petitions urging the prompt enactment of this law may

well be sent by individuals and organizations to their representatives in the Senate and in the House of Representatives.

Mormons Losing Zeal

| T was announced last year that many more women and girls were being sent out as Mormon emissaries than before, and we have wondered if the reason were not that young men were getting unwilling to be sent out as before—a result which we have expected, in due time, from our work and other enlightenment. Men will not be willing to go out at sacrifice for a doctrine which they do not believe. This idea was confirmed by the statement of the teacher of a class of the older Mormon young people consisting of perhaps 25 young women to six young men, in which he said twice and very strongly, "You'll all be called to go on a mission pretty soon!"—*Home Missions Monthly*.

When the Mexicans Return

O NE of the missionaries of the Presbyterian Board of Foreign Missions temporarily in Texas, wrote: "During normal times, San Antonio, Texas, has a Mexican population of about 25,000; today she has over 40,000. What will the returning Mexicans have to bring to their fatherland that is worth while—things they have received in Christian America? Will their lives throb with the inspiration of a new vision because they have caught a new ideal for the social and moral life in the United States? And what, too, must they think of our missionaries sent to Mexico when they were not given the opportunity or at least the kind invitation, to some definite evangelical work when they were visitors among us? One of the brightest Mexicans told me that when he returns he would like to rent the opera house in his home town and give conferences to his people about the country across the border, the things he has seen and heard."

Progress in Alaska

WHAT are the opportunities for Christian investment in this progressive country? When I went to Alaska, thirty-seven years ago, there were only 200 white persons in the whole territory; only two post offices, Wrangell and Sitka. The whole of the great interior was considered by the country in general, as George Washington thought Ohio, "uninhabitable by white people." There were no gold mines in the territory and only one salmon cannery. When I went back to Alaska in 1897, after nine homesick years of absence, to preach the Gospel to the intrushing crowd of Klondikers, there were no more than 3,000 people in the territory. Up to two years ago the permanent white population had increased to 30,000. The last papers from Alaska estimate the present white population at from 35,000 to 60,000, about 16,000 having turned their steps toward Alaska this year. The territory has a fine school system, good laws, and efficient courts and officers, and it is confidently predicted that inside of five years there will be at least 500,000 white persons living in Alaska. This population is coming faster than churches are being built, altho a large proportion of the newcomers are Christian families. The Presbyterian pioneer church of Alaska, both among the natives and the whites, has done more to meet and evangelize this new population than any other denomination.—*S. Hall Young, D.D.*

LATIN AMERICA

Economic Problems in Mexico

AT about the time that American troops entered Mexico, Rev. W. E. Vanderbilt, a missionary of the Presbyterian Board at Zitacuaro, wrote that the cost of living had increased from 50 to 100 per cent. in three weeks, and that the almost prohibitive price of soap was largely responsible for the epidemic of typhus which was raging. He says:

"As I see it at the present time, the real problem of the Carranza government is not that of the pacification of the country, but the adjustment of economic conditions. The value of their paper money has deteriorated so much that prices have gone up to a figure beyond the reach of the common people to supply their daily needs for food alone, without taking into consideration their need for clothing.

"I believe that many of the men who have taken part in the revolutionary movement are sincerely anxious to do all that they can to elevate the common people. The task is almost superhuman, and they are working under the handicap of having many associates who are in the movement for what they can personally get out of it. I am firmly convinced that the present offers greater opportunities for the advancement of the Gospel than ever in the history of Mexico."

Cuba Fights Strong Drink

UP to seventeen years ago, drink was not a great problem in Cuba. There was no organized distillery or brewery interest. Liquor was bought in portions and usually consumed outside of bar-rooms, of which there were few. With the American occupation, however, the liquor interests began to exploit the island. The habit of treating, before almost unknown, was introduced into the life of the people by Americans. Now cafés of every description dot Havana and the other centers of population, and the temperance, for which the Cubans always theretofore had been noted, no longer prevails. Accordingly, the Cuban department of health is planning to regulate the consumption of alcoholic liquors. Dr. Enrique Nunez, minister of sanitation in the cabinet of President Menocal, has announced that the suppression of the liquor evil must be the first step in any real sociological advancement. It is proposed to restrict the sale of alcoholic liquors within certain hours and to for-

bid absolutely sales to intoxicated persons.

Changes in Bolivia

FOR nearly four hundred years the only religion permitted by law in Bolivia was Roman Catholicism, and the penalty of death was provided for those who would attempt to propagate any other faith.

Rev. A. B. Reekie, the pioneer missionary of the Canadian Baptist Board, tells of the changes that have taken place in that country in the sixteen years that he has been at work:

"Bolivia is greatly changed. The revolution resulted in a change of government, a break with the past, and a forward march was begun. Now there is full religious liberty, and marriage is a State ceremony. The cemeteries have been taken from the Church, and are under the control of the municipalities. The clergy, no matter what their crime, were formerly answerable only to the ecclesiastical courts, but are now answerable to civil courts. Religious instruction is no longer permitted in Government schools during school hours. The convents have been recently confiscated and others are threatened. The City Council of La Paz, the capital, has prohibited all religious processions on the streets, and the separation of Church and State will probably soon be an accomplished fact."

EUROPE

Cost of the War

ESTIMATED in terms of money only, the cost of the war is appalling. Great Britain alone has increased her daily expenditure from two to three-fold. Speaking in the Commons, Mr. Asquith said that the daily cost of the war was now £4,350,000 (nearly \$22,000,000). "There was a surplus of about £150,000,000 for the half-year from April. The total expenditure from the 1st April to the 6th November was £743,100,000, of which the army, the navy,

and munitions cost 517 millions, and loans 98 millions, and food supplies, etc., 23 millions. Fortunately, the financial credit of the British and French is unimpaired, as shown by the half-billion dollar loan effected through J. P. Morgan & Co., on favorable terms." An American paper comments as follows: "A forceful commentary on the public sentiment of this country toward the war is in the fact that Great Britain and France have succeeded in negotiating a \$500,000,000 loan at 5½ per cent. Of the \$500,000,000 borrowed, the governments of Great Britain and France will actually receive \$480,000,000."

Recreation for Soldiers

THE Y. M. C. A. of Great Britain has now more than 500 recreation centers for the troops in the British armies at home and abroad. The ingenuity and friendliness of the workers are illustrated in a recently devised plan for bringing to the soldiers a glimpse of those at home. Amateur and other volunteer photographers have been enlisted in the enterprise. The names and addresses of those wishing photographs of wife and children are sent from the front, and the photographer appears unexpectedly in cottage or tenement. Presently a home photograph reaches the soldier father "somewhere in France," perhaps the last look that he is ever to get of his loved ones.

Dr. Grenfell's War Experiences

AFTER serving for some months in France as a member of the Harvard University Surgical Unit, Dr. Wilfrid Grenfell has returned in order to take up his accustomed work in Labrador. Of his experience at the front he writes:

"It has been the event of a lifetime, not unused to events, to be permitted to have a tiny share in the work of the Harvard Unit. To see the man—the spirit—under the new environment has been as interesting as the endless wounded and the marvels that cruelty

and late work on poor mortality, with the problems of how to save and to restore. If you are new to it and sensitive, it is, first of all, a Dante's Inferno, with company after company of the tortured, called convoys, pouring across one's horizon.

"The Y. M. C. A. is far the largest and most efficient agency at work, and it is everywhere and universally appreciated. It is undenominational and it serves. It is content to serve. It demands no creed, it just loves in deeds and then tells why it exists—just to forward the kingdom of love, which is that of Christ, the King."

Russians Help Armenian Refugees

M. R. GEORGE F. GRACEY, an American Board missionary, who was sent to Tiflis, Russia, to aid in distributing relief to the Armenian refugees in the Trans-Caucasus has been at work for several months, and writes in a recent letter to Dr. James L. Barton:

"One is struck with the kindness and philanthropy of the Russian government. Here in all these regions are numerous refugees who have come from an enemy country, yet the government, day by day, allows a certain sum per head and contributes large amounts of money for the Armenian orphans. It has also, I understand, begun to reconstruct the towns which had been destroyed, but which the Russians now occupy. It is one of the bright things on this trip to see the high ideals that prompt the Russian government in the efforts to succor the needy and at the same time do what is just and right for its own people. The Armenians of this region, too, had responded nobly to the claims laid upon them by their suffering people. What they have accomplished is really remarkable and the large amount of money they have given has exceeded all expectation; while the businesslike way in which they have distributed their funds is very commendable."

German Colonies Captured by Allies

ACCORDING to dispatches in February, Kamerun is the tenth colony possessed by Germany at the beginning of the war captured by the Allies. In January, about 900 Germans and 14,000 colonial troops from Kamerun crossed the border into Spanish Guinea and were disarmed and interned. The Franco-British campaign against Kamerun, a German protectorate in western Equatorial Africa, was begun in the spring of 1915. French and British official reports told some time ago of the occupation of Ngaundere, one of the chief interior trading stations, which, from its situation, climate, and the number of roads converging from it, was the center of German resistance. The following are the colonial possessions that Germany had at the beginning of the war. All have been taken possession of except German East Africa where the fighting still continues.

	Area in sq. miles	Population
AFRICA		
Togoland	33,700	1,000,000
Kamerun	190,000	3,500,000
Southwest Africa	322,450	200,000
East Africa	364,000	7,000,000
Total	910,150	11,700,000
PACIFIC		
German New Guinea...	70,000	110,000
Bismarck Archipelago	20,000	188,000
Caroline Islands, etc....	800	41,600
Solomon Islands	4,200	45,000
Marshall Islands	160	15,000
Samoaan Islands	985	33,000
Total	96,145	432,600
ASIA		
Kiaochau	117	60,000
Total	1,006,412	12,192,600

MOSLEM LANDS

For the Insane of Syria

THE Lebanon Hospital for the Insane, founded by Dr. Theophilus Waldmeier, near Beirut, Syria, has been placed in serious financial straits because of the war. British workers have been deported or made prisoners, but the hospital has been kept open under the Red Cross, and the patients have been cared

for in spite of the high price of food and other supplies. Some of the wards have been closed to reduce expenses. There is great need for help from America to care for the hundred unfortunates now being treated. The patients come from many districts and belong to eleven different sects—most of them Moslems. The American Treasurer is Mr. Henry W. Jessup, 55 Liberty Street, New York.

Missions Suffer in Palestine

THE work in Palestine of the Jerusalem and the East Mission has been completely halted by the war. While the buildings at the several mission stations have escaped serious damage, their contents have in some instances suffered, as, for example, in the case of the hospital at Haifa and of St. Helena's Dispensary, Jerusalem, where the Turks have commandeered for military purposes beds, ward furnishings, surgical instruments, medicines, and drugs. Some school buildings have been used for barracks and stores. Rt. Rev. Rennie MacInnes, D.D., who is temporarily in Cairo, is persuaded that as a direct result of the war there will be seen the final disappearance of the Turk from the Holy Land and, because of this conviction, he is already raising funds wherewith to reequip the missions when peace opens them again.

The Jerusalem and the East Mission, the primary purpose of which is the conversion of the Jews, has stations at Jerusalem, Haifa, Cyprus, Beyrouth and Alexandria, and maintains religious, educational and medical work. Its property includes churches, hospitals, schools and, at Jerusalem, a choir school.

Palestine Shaken by the War

NAZARETH has received through the war a new complexion. Whoever knew the quiet, homely little town, scattered high above the valley amid the Galilean mountains before, would scarcely recognize it now under its military garb. The streets are full of troops,

and thousands of the latter are quartered in various religious buildings transformed into barracks. In the neighborhood of Nazareth, where Jesus passed his childhood, are rolling now daily long trains of trucks laden with war material, and such inscriptions as "Krupp" on the chests indicate pretty clearly whence all this freight comes. In the Golgotha district and at the Mount of Olives resound the steps of marching and training Turkish troops. In Jerusalem itself all the French, British, and Russian monasteries and hospitals have been turned into barracks.—*Bazler Nachrichten*.

Opportunity in Syria

FROM the comparatively few letters that pass the rigid censorship of the Turkish Government, the Presbyterian Board learns that the work of the Syria Mission is going on as usual. The Boys' Schools have not as large attendance as in ordinary years, owing to the fact that so many homes have suffered financial losses. The Girls' School, however, at Beirut, has more applicants than it can take care of. This is because of the fact that the schools carried on by missionaries of other nationalities, such as the French and English, have been closed, and the missionaries sent away. Their pupils have consequently knocked and not in vain at the door of the American Girls' School in Beirut.

One of the prominent American missionaries has acted as American Consul at Sidon, and has been able to render assistance to thousands. The American missionary is esteemed to-day more highly in Syria than ever before. The Syria Mission is standing face to face with the greatest opportunity in its history.

INDIA

Rajahs Show Interest in Mission Work

THE unique and far-reaching work which Mr. Sam Higginbottom is accomplishing as head of the agricultural

department of Allahabad College has become widely known in this country. The hold that it is getting in India is evident from a recent letter from Mr. Higginbottom: "I spoke at the opening of the Hindu University in Benares, and felt it was a wonderful thing for the committee to ask a Christian missionary at such a time to be so much in evidence. I pray that the Lord Jesus may be exalted as a result. We have had as visitors the young Maharajah of Jodhpur and his staff, the Maharajah of Kotah who came in a special train with his staff, and the Maharajah of Bikaneer and staff."

"Each one of them rules over about a million people and has a large territory which is mostly arid, and each is ready to support an agricultural missionary, trained by Mr. Higginbottom. No wonder that he goes on to say: "I am praising God for an abundant entrance and praying that just the right men may be sent to us to take up this great opportunity. The men needed must first of all, and before all else, be ambassadors of Christ; they must clearly understand that agriculture will not save India, no matter how good it is, but Jesus is the only hope and greatest need of India, and agriculture like education, evangelistic effort, or Christian literature, is but the point from which to approach the great main problem."

Among India's Students

OUR reports of Mr. Sherwood Eddy's evangelistic campaign in India have dealt chiefly with the stirring of the native Church in South India. Rev. J. N. Farquhar, whose knowledge of the educated classes qualifies him to speak with authority, sums up in the *Student World*, the effects upon the students of the winter's evangelistic efforts:

"The chief results of this winter's operations among students are a number of actual baptisms; a larger number of men won for Christ, many of whom will

ultimately enter the Church; thousands deeply moved in their inner life and impregnated with Christian truth; and several hundreds gathered into Bible classes. The reflex results upon the workers have also been of high importance for they have been greatly encouraged and stimulated, and many have been led to undertake serious personal work who had never attempted it before.

"Hindu opposition to Christ has again loomed up grim and terrible. There is the old hatred of Christ and the Church, the terror of Christian influence and the determination to resist it. But still more powerful are the forces of the national movement, generated by Western education and influence, and manifesting themselves chiefly in the sects, Hindu and Mohammedan, and in the Samájés and other modern religious movements which have sprung into life during the past eighty years.

"There is no great break among the student class in India, no wide movement toward Christ; opposition is still vehement and strong; but this winter has shown the possibility of winning individuals and of deeply influencing thousands with Christian truth. The value of the continuous faithful toil of educational missionaries, of the organization of Christian effort for special campaigns, of the tactful, sympathetic presentation of Christ as the Savior of the soul, and of prayerful personal work among the educated classes, has been clearly and most forcibly demonstrated."

SIAM-LAOS

The Yao of Siam

M. R. CALLENDER, Presbyterian missionary in Siam, says that there are signs that the 5,000 Yao people of Siam may soon turn *en masse* to Christ. These people are in many ways a morally superior people, remarkable for the good order in their villages, and for their industrious habits. Persistent thieving is punished with

death and there is, consequently, virtually no stealing. The Yaos boast of having no prostitutes and no venereal diseases. They are, however, in dreadful bondage to demons and superstitions. These demand incessant sacrifices of pigs and chickens. When Mr. Callender was among them he found it almost impossible to get eggs or chickens, so many had been killed for the malevolent spirits. The hold demonolatry has upon them is beyond the power of human speech to describe. They are anxious to embrace any religion which will liberate them from their slavery, have hailed Christianity with eager expectation, and agree to accept it if their chief will lead the way. The chief, however, is reluctant to destroy the ancestral shrines in the homes.—*Record of Christian Work.*

A Mirror of the Heart

FROM Siam comes a remarkable testimony to the value of the Word of God, given by a native preacher, Nai Soot, in that country. He mentions seven ways in which the Scriptures are of the greatest value to him and then adds that the Scriptures might be likened to a mirror of the heart: "The manner of its use is nearly the same as that of a face mirror. When anyone doubts if his face is clean, he takes his mirror and looks to see how his face is dirty and then takes soap and water to wash it clean. In the same way, when anyone doubts that he has sinned and his heart is defiled, he should take this glass and consider it in order that he may behold his sinfulness."—*Christian Observer.*

CHINA

A Veteran's Retrospect

DR. HUNTER CORBETT, the celebration of whose eightieth birthday was described in the *Review* for April, looks back over his fifty-three years of service in China, and has the following to say:

"When I arrived in 1863 there were less than ten converts in this province of 30,000,000. Now there are 40,000 connected with the various missions. Prejudice, fear and hatred have changed to friendliness. We all rejoice in the number who are now reading the Scriptures and the willingness of many to listen to the Gospel. By God's blessing another fifty years will surely see millions brought to a saving knowledge of the truth."

"My work on earth must soon end, but I rejoice and give thanks that there are so many missionaries and educated Chinese Christians to carry on the work and witness for Jesus."

"My mother's brother, the Rev. Robert W. Orr, and wife, were among the first missionaries sent by our Board to China. They were obliged to settle at Singapore and try to work among the Chinese there. Surely China has undergone many upheavals since then. God must have great blessings in store for the people He has spared so many centuries."

The Y. M. C. A. in Hangchow

THE prestige of the Hangchow Young Men's Christian Association and the generous support it has received from representatives of every class are convincing that God is in the work. Every official of importance is a sustaining member and not a few of them serve actively on committees. The newspapers continue their policy of giving all the space desired for news items, reports, announcements, occasional articles on general Christian themes and illustrative cuts with appreciative editorial notes. Twelve of the fourteen officers of the Hangchow Bar organization are members enrolled through the effort of the vice-president of the Bar who became a Christian and aggressive personal worker under the influence of the Association. The membership has passed the 600 mark; less than a tenth are Christians. This indicates the opportuni-

ity of presenting the message and spirit of Christianity to men unreached by other Christian agencies.

A Great Work for China

MISSIONARIES of all denominations have frequently shown how highly they value the service which is being rendered to China by Rev. E. H. Thwing, secretary of the International Reform Bureau, in Peking. Now the American Ambassador, Hon. Paul S. Reinsch, has recently written to Mr. Thwing as follows:

"I have for some time been desiring to express to you my appreciation of the effective work your Bureau has been doing during the last few years in the matter of keeping before the people of China the desirability of radically exterminating the opium evil. Your untiring agitation in matters of social progress and reform, carried on through effective appeals to the Chinese people and officials, making them feel that the public opinion of the world is backing them in every effort to promote social welfare and to put social life on a healthy and sound basis, deserves every commendation. I believe that you have a very thorough appreciation of the good and sterling qualities of Chinese character, and your sympathetic attitude enables you to approach these questions from a point of view in line with Chinese ideas and traditions."

For Mr. Thwing's campaign against opium, beer, cigarettes, gambling, and impurity in China, funds are urgently needed.

A Chinese Father's Letter

CHINESE students who join the Student Volunteer Movement for the ministry sometimes have serious opposition to contend with at home. For example, a member of the volunteer band in Hangchow Academy not long ago received the following letter:

"Sing-teh, my son, read. Yesterday I

heard Mr. Yu say that you had joined the band of volunteers for the ministry, and are bound to it for life. Whereupon for a long time my anger was irrepressible, and I could neither eat nor sleep. Later, your mother exhorted me, saying that this was only a rumor, and hard to believe. Then my anger and anxiety abated a little. Now I write purposely to command you to tell me the truth. If the report be mere rumor, there is no more to say; but if it be true, you must before the head teacher revoke your undertaking, to avoid further trouble.

Since you are already a disciple of Christ, and as such have the duty of spreading the doctrine, why need you enter the volunteer band and act so stupidly? Moreover, you have not reached the years of manhood. What right have you to exercise authority? If you again act so blindly and unintelligently, I will not give you a cash for your education. Let us have no more words about it. Your father commands." —*The Continent.*

A Union Theological Seminary

THE newly founded Union Seminary of Canton has in its faculty representatives of the London Missionary Society, Wesleyan Mission, Church of England, American Board, the United Brethren, New Zealand Presbyterians, Canadian Presbyterians, and the Presbyterian Church U. S. A. Besides the half hundred students now under instruction, more are applying for entrance, despite the fact that the seminary is established in restricted quarters and in rented buildings which it may early be required to vacate. A fine site on high ground at a short distance from Canton city has been purchased and on it is to be erected a classroom building, as soon as the necessary \$7,000 has been contributed by American friends of Christianity in China. On the authority of Dr. Fulton, the 50 students now being trained in this one seminary among the 30,000,000

people in Canton province will reach with the power of Christianity 25,000 men and women every year after graduation. Following complete equipment of the training school, and consequent enrolment of additional students, every added graduate will increase the number who can be influenced annually for Christ by 5,000.

The Revolt in China

MANY mission stations in Yunnan and Szechuan, West China, are reported closed on account of serious revolts. The missionaries did not feel in personal danger, but their governments advised their withdrawal for a time. Strict Chinese censorship prevents news from reaching the public, and telegraphic communications with Cheng-tu, Kwei-yang, and other points are interrupted. The western revolutionary movement is said to be one reason for the postponement of the coronation of President Yuan Shih Kai.

JAPAN—CHOSEN

Students Accepting Christ

A SERIES of revival meetings, which recently closed at Chinzei Gakuin College, Nagasaki, were successful to the extent of 92 decisions among the students to follow Jesus Christ. President Wheeler says: "We are very thankful for these results, and trust that they will remain firm in their purpose to follow their new Master. The teachers, as usual, did the preaching, which is a time-honored custom in Chinzei Gakuin. A very encouraging feature of the meetings this year was the amount of personal work done by the students. It was indeed a great inspiration to have the students come in to report their work with that spiritual glow on their faces which comes from soul winning. A student secured six decisions in one day. The enrolment in my volunteer Bible classes this year exceeds 100 and I am especially thankful because 25 of them

have become Christians during the last two weeks. Last fall I divided one of my Bible classes and now I have more in one division than I had before the division was made, and again we are troubled to know where to seat those who come. The opportunities for doing Christian work are almost boundless and I rejoice that God and the Church called me to this work." These are some of the joys of missionary service.

A Sad Religious Status

AS an indication of the danger that confronts Japan, the figures recently given out concerning the religious complexion of the student body of the University of Tokyo are significant. There are among the students 300 Buddhists, 1,000 Atheists, and 2,500 Agnostics. What a task confronts Christianity in an atmosphere that produces such a student body!—*Zion's Herald*.

Mission to Chinese Students

THERE are about 3,000 students from all parts of China studying in Japan, chiefly at Tokyo, but also in Sendai, Kyoto, Osaka. The C. M. S. mission to students was begun in 1908; in 1913, a church seating 180 was built; 130 students have been baptized, 10 per cent. being women. In a recent statement, the Rev. W. H. Elwin (now at home) says: "A Chinese ordained pastor of many years' experience in China, and a foreign missionary, are now in charge. . . . The position is strategic, for from it the whole of China may be reached. While in China the Church Missionary Society has missions in eight provinces, 127 students from 16 provinces have been baptized in Tokyo. There is an immediate influence on China from its students in Japan."

Sorceress Gives Up Tools

WHEN a sorceress in Korea accepted an invitation to go to the Chai Ryung hospital for treatment of a serious illness, she took to Mrs. A. A.

Pieters a remarkable present. Determined to become a Christian, she packed up all the "tools" of her sorcery, tho they filled an oxcart, and delivered them to the woman she had come to trust. The gift included fans, cymbals, swords, bells, hats, dozens of garments, ancient Buddhistic and Shamanistic pictures and a huge drum.

Plans for St. Paul's College

CHRISTIAN education has great possibilities in Japan to-day, for the nation has tried Western learning and civilization without Christianity, and disappointment and pessimism have followed. The nation finds itself lacking a spiritual dynamic, and the recognition of this fact is keenest among scholars themselves. St. Paul's College, in Tokyo, has so utterly outgrown its equipment that a new site is absolutely indispensable. A suitable tract of land has, therefore, been obtained in an attractive suburb of Tokyo, and plans have been made which contemplate the final expenditure, at the end of about eight years, of something like \$1,000,000. This amount will build, equip, and endow one of the outstanding institutions of Japan—the equal of any—and furnish accommodations to 5,000 students. Thirty per cent. of the students in St. Paul's Middle School accept Christianity, and 60 per cent. of the college students. With the larger numbers that will be attracted by the new equipment, the college will have increasing opportunities to influence the leaders of Japan.

Prayer Restores Sanity

THE native leader of the Christian church at Pam Mil, an out-station of Seoul, writes Dr. H. G. Underwood from Korea, destroyed the ancestral tablets of his family after embracing Christianity. He claimed he had the right to do this because he was the head of his clan, but the other members of the clan denied his right, and brought suit in the courts against him. After long and furious lit-

gation, the courts decided in the man's favor, but the worry and excitement proved too much for his mind, and he became demented. Immediately, his family and non-Christian friends cried out that this was his punishment for having destroyed the ancestral tablets. The man was taken to the mission doctors, who said that his case was hopeless; he could never be sane again. He went to the government hospital, where the verdict was the same.

But the little church where he was such a leader refused to accept the opinion of the medical men. It believed in the power of God to accomplish the impossible, and prayed steadily for the man's recovery. Dr. Underwood says that he himself had lost all faith, and had given up praying for a cure. But the congregation kept on. And their faith was rewarded finally when the cloud was lifted and their leader stood among them, entirely restored in mind as well as body.—*The Continent*.

MISCELLANEOUS

The Missionary as a Police Force

A WRITER in the *Missionary Survey* sums up as follows the value to the community of the presence of a home missionary:

"The home missionary is the best police force. Life and property are secure, not so much because the policeman walks the street as because of the other great fact that the preacher's voice is heard on Sunday. The preaching of the gospel develops conscience, and intensifies and quickens the moral sense of the community. As the preacher tries to find a definition of the great words in life's dictionary—God, life, death, duty, destiny, judgment, heaven, hell—he brings a moral and intellectual quickening to the people that could come from no other source. He organizes the Sunday-school, gathers a congregation, and preaches the pure word of God; and the influence of his work tends to prevent

crime and to raise the moral standard in the community."

If all this is true, as it undoubtedly is, with how much more emphasis could a similar tribute be paid to the work of a missionary in a non-Christian land?

Catholic Missions in Great Peril

THE war threatens at various points the very existence of Roman Catholic foreign missions. France has always been the chief recruiting ground for missionaries. The separation of Church and State, with the attendant dissolution of the monastic orders, had earlier cut deeply into the mission *personnel*. In 1903 there were 324 volunteers for mission life in training; in 1905, 237; in 1910, 150; in 1913, 112; in 1915, 11. In 1906 there were 1,384 missionaries associated with the *Missions Étrangères* of Paris; in 1913, 1,355. Two hundred of these were summoned home in 1914 to defend France. Other French Catholic societies are going through the same experience. From Beirut alone 350 Romanist missionaries have returned to France. The extensive Roman Catholic missions in Asia Minor have, with the exile of their entire force, practically collapsed for the time being. France has for some time past found it difficult to man her home churches, to say nothing of sending priests abroad. The fact that 25,000 priests are fighting in the French armies, and in many cases giving their lives for their country, will not make it easier to fill up the ranks of the missionary priesthood later. Roman Catholic missionary finance is also greatly affected by the national crisis in France and Belgium. The Belgian Catholic missions on the Congo are being obliged to retrench on every hand and German Catholic missions are suffering as much, if not more, than German Protestant.

OBITUARY

Dr. Adna B. Leonard

DR. A. B. LEONARD, who at the time of his death on Good Friday of this year, bore the title of general corresponding secretary emeritus of the Board of Foreign Missions of the Methodist Episcopal Church, had served as secretary of that Board for twenty-four years previous to his retirement from active service in 1912. During that period Dr. Leonard visited almost all the missions of his Board, including those in Europe, North Africa, China, Japan, Korea, India, Malaysia, the Philippine Islands, Hawaii, Porto Rico, and Alaska.

Under his secretaryship the Methodist Foreign Missions increased to vast proportions. He was a delegate to the Ecumenical Methodist Conference in Washington, D. C., 1891, and in London, 1901; also to the World Missionary Conference at Edinburgh, in 1910.

Dr. Josiah Strong

A GREAT loss comes to the Church and social service in the death of the Rev. Josiah Strong, D.D., LL.D., on April 28, 1916, at the age of sixty-nine. Dr. Strong was famous as the author of "Our Country" and other volumes, and the originator of the "Safety First" movement. He was for some years president of the American Institute of Social Service, was widely known as a cultured Christian gentleman, a student of national problems, and an ardent, unselfish worker for the benefit of his fellow men.



Modern Movements Among Moslems.

By Samuel Graham Wilson, D.D. 8vo.
305 pp. \$1.50, net. Fleming H. Revell,
1916.

The impression prevails that Islam lifts a low race to a somewhat higher level, then clamps and clogs the social and religious life, so as to prevent all further progress. In an important sense this is true. "It is the most inflexible of all positive religions," says Fairbairn. Dr. Wilson's book, however, describes in masterly fashion certain movements within Islam itself which reveal an unexpected elasticity in this most inflexible of religions.

The author has lived for thirty-two years in the Near East, has traveled in Persia, Russia and Turkey, has had wide experience of men and movements, has studied deeply the doctrines of Islam. His lectures, delivered recently at the Western Theological Seminary of Pittsburgh, are invaluable to the student of missions.

It appears that modifications of the original teaching of Mohammed have been wrought by the growth of tradition, by the lapse of old laws into desuetude, by the creation of new laws to suit new circumstances, by the influence of mystical and reforming tendencies within the realm of the life of Islam. Changes, too, have been wrought through the influence of conquered tribes and peoples. Compromise of creed has usually attended conquest of arms. Greater changes still have been due to the contact of the Moslems with the turbid intellectual, industrial and political life of the western nations. Dr. Wilson concludes that "Islam will find a way to

adopt our civilization and remain Islam."

One would search far to find a more serviceable book for the brief consideration of such movements as are suggested by the words, Mahdiism, Bahaism, Neo-Islam, Egyptian Nationalism. The student of "the Great Mad War" will find important information regarding the flirtations of Germany and England with Islam, and regarding the conflicting ambitions of the great contestants in Persia, Mesopotamia, Turkey and Egypt.

The Ethics of Confucius. By Miles M. Dawson. 8vo. 323 pp. \$1.50. G. P. Putnam's Sons, New York, 1916.

This volume, of unusual interest and value, has been compiled by Miles Meander Dawson, a member of the Confucian Society of China and of the American Institute for Scientific Research. The author recognized the difficulty which even educated men in Great Britain and America face in attempting to form an intelligent idea of the teachings of Confucius, as the huge bulk and heavy cost of the translations virtually confine them to the larger public libraries. Few individuals have the money to buy the large volumes or the time and patience to wade through them. On the other hand, it is highly desirable that the English-speaking peoples of the West should have a better knowledge than they now possess of the teachings of that remarkable man who has powerfully swayed hundreds of millions of human beings. Mr. Dawson has selected the most typical and essential writings commonly attributed to Confucius and has arranged them according to the plan of

the Sage, with a running commentary which greatly helps the reader in understanding them. The Honorable Wu Ting Fang, formerly Minister of China to the United States, has written a Foreword strongly commending Mr. Dawson's book.

That Confucius did not teach a religion in our sense of that term and that he never claimed to be inspired Mr. Dawson very frankly and wisely declares. Confucianism is a system of ethics rather than a religion. It deals with the relations and conduct of men, but it is vague and uncertain in its reference to spiritual things. The fact is that Confucius was what we call to-day an agnostic. He was deeply interested in the life of men upon the earth, but he profest to know little or nothing about the future life. One of his disciples, Ke Loo, asked about serving the spirits of the dead. The Master said: "While you are not able to serve men, how can you serve their spirits?" Ke Loo said: "I venture to ask about death." He answered: "While you do not know life, how can you know about death?" In another place the Sage mournfully said: "Does Heaven Speak? The four seasons pursue their courses, and all things are continually being produced; but does Heaven say anything?"

No student of the Chinese people and of their relations to the modern world can afford to be ignorant of the teachings of the man who after the lapse of more than two thousand years is still venerated by them as the venerable Sage and teacher and whose sayings have exerted and are still exerting an enormous influence upon the development of the Chinese character and nation. Mr. Dawson has, therefore, rendered a real service in publishing this book which, altho containing but little over three hundred pages, nevertheless enables one to form a more adequate and just conception of Confucianism than any other single book of our acquaintance.

From Moscow to the Persian Gulf. By Benjamin Burges Moore. Illus. 8vo. Putnam's Sons, New York, 1916.

This volume reminds us of the two friends who were standing in a lumber yard beside the Chicago River. "Smell that filthy, dirty water," ejaculated one of the friends. "No, thank you," said the other, "I prefer to smell the fragrance of these pine boards." Some other travelers who have visited Persia, while not indifferent to the wretchedness of the people, the misgovernment of the country, and the lack of those conveniences of living to which Americans and Europeans are accustomed, have nevertheless had much to say of the good qualities of the Persians, and particularly of the devoted and self-sacrificing efforts of the missionaries to ameliorate the unhappy conditions which prevail, to give the Persians a purer spiritual faith, to arouse and strengthen them mentally and morally, and to develop their nobler qualities. The history of this missionary effort is one of the most interesting and inspiring chapters in the history of the nineteenth century and the opening decades of the twentieth century. But Mr. Moore appears to have been so absorbed by the hardships and privations of his journey that he had no inclination to look for anything else. He describes his volume as "The Journal of a Disenchanted Traveler in Turkestan and Persia." He says that all the books that he has ever read about Persia were more or less rose-colored, and that the Land of Iran was so hallowed by the memory and history of loveliness and art it had produced in former epochs that he had looked forward to his trip with most pleasant anticipations. He tells us in graphic language of his disillusionment, of the muddy roads, the dirty, vermin-infested inns, the rickety carriages, the bony, sore-backed horses, the squalid buildings, the unsanitary houses and villages, and the unpleasant characteristics of the people. No doubt, everything that the writer says is true, but the

point of view is frankly pessimistic. "Mamma," said the little daughter of a foreign missionary who was returning to Persia after a pleasant furlough in a beautiful suburb of Chicago, "this isn't nearly as nice as America." "No, dear," gently replied the mother, "that is why we came." The seventy-six missionaries from the United States who have consecrated their lives to the uplift of the Persian people and who are living there among the conditions which Mr. Moore describes, do not speak so hopelessly as he does. His book fails to tell us about them and their hospitals and schools and churches and the splendid work which they are doing among the sick and the poor. Indeed, he tells practically nothing about the missionaries and their work, which forms the really bright side to modern Persia. The book is beautifully printed and illustrated and there are many good things in it. But it needs more of the spirit of Catherine of Sienna, of whom it is said that she asked of God the gift of seeing the possible lovelessness of humanity even in its ruins, the statue in the marble.

Dravidian Gods: A Study of the Local and Village Gods of Southern India. By Wilbur Theodore Elmore, Ph.D. Illustrated, map, xi, 157 pp. Hamilton, N. Y. Published by the Author, 1915.

What our Aryan ancestors milleniums ago called "mad gods" are deities worshiped and dreaded by eight-tenths of South Indian Dravidians to-day. As little is written about them, and as missionaries find it difficult to get information concerning these gods, Dr. Elmore has done a valuable service in investigating and describing them in this volume. The deities studied are found in Nellore District in the Telugu country. Besides general chapters upon the conquest of the Dravidians, the general features and fundamental conceptions of their worship, and the general influence of Dravidian gods upon Hinduism, there are eight others describing scientifically rather than popularly the

Seven Sisters, Perantalū worship, the Saktis—not the obscene features of these goddesses, but rather their dreaded and bloody ritual—Kanaka Durgamma and Poshamā, the local origins of Dravidian deities, their place in Hindu legends, and the Shepherd Puranas. One of the chapters deals with demon possession—more accurately with demon exorcism—a topic that one could wish were enlarged on the possession aspects of the phenomena. The final chapter is of the most importance from a scientific viewpoint. The author discusses the place of totemism, fetishism, animism, demonolatry, sacrifice and morality in the Dravidian worship. In the concluding paragraph he suggests the general character and objectives of this system: "The Dravidian religion has no moral sanctions. It is simply a method of dealing with powerful spirits, the greater number of which are malignant. The religion reflects the morality of the people and is in no way responsible for it."

Confessions of a Hyphenated American. By Edward A. Steiner. 12mo. 50 cents, net. Fleming H. Revell Co., 1916.

In his breezy, forceful style, Professor Steiner says a word in behalf of those Americans who own a European Mother Country. He regards the hyphen, like a marriage ring, as a symbol of union rather than of division and discord. The only trouble is when in this marriage, indicated by the hyphen, the contracting party is more loyal to the parent than to the "other-half." In such cases discord is sure to follow.

Professor Steiner's little lecture is worth reading, especially as a proof of how loyal and valuable citizens foreign-born Americans may become.

The Kingdom in History and Prophecy. By Lewis Sperry Chafer. 12mo. 75 cents, net. Fleming H. Revell Co. 1915.

In this study of the Kingdom of God, Mr. Chafer shows clearly that the Church is not identical with the Kingdom as prophesied in Scripture. This

study is of especial interest in relation to the work of missions and the expectations which we may have as to the outcome of evangelization. Should we plan for and look forward to the conversion of the world and the regeneration of society by means of evangelization or should we hope for such a consummation only at the personal return of Christ? Missionaries will welcome Mr. Chafer's illuminating and strictly Biblical answers to these questions.

Reapers of His Harvest. By John T. Faris. 12mo. 167 pp. 50 cents. The Westminster Press, Philadelphia, 1915.

These bright, readable biographical stories are gathered from the lives of seventeen well-known missionary workers like James Stewart of Lovedale, William Duncan of Metlakahtla, and Calvin W. Mateer of China. It is stimulating reading for student volunteers and others whose pulses can be stirred with tales of heroes who have achieved success by sacrifice.

Church Finance. By Frederick A. Agar. 12mo. 108 pp. 50 cents. Missionary Education Movement, New York, 1916.

As Efficiency Secretary of the Northern Baptist Convention, Mr. Agar has personally conducted or supervised the financial visitation and reorganization of financial methods in thousands of churches, many of them in churches of other communions than his own. He speaks, therefore, with authority.

The volume is not a mere recital of right and wrong methods of church finance, altho it is strong from this standpoint. It tabulates the various methods and lack of methods now in vogue, and points out the utter inability of the Church to achieve its task by following such plans. Then a chapter is given up to a discussion of the right methods and their application.

In addition to the discussion of methods, the book sets forth "the place and the importance of giving in the normal Christian life." Giving is not merely pay-

ing the preacher's salary or giving to the support of the church. Giving is to God, not to the church nor the minister.

NEW BOOKS

South American Neighbors. By Homer C. Stuntz. A New Mission Study Text-book on South America. Cloth, 60 cents; paper 40 cents, prepaid. Missionary Education Movement, New York, 1916.

Makers of South America. By Margaret Daniels. Cloth, 60 cents; paper, 40 cents, prepaid. Missionary Education Movement, New York, 1916.

The Land of the Golden Man. By Anita B. Ferris. Price, cloth, 50 cents; paper, 30 cents, prepaid. Missionary Education Movement, New York, 1916.

A Four-Chapter Book on the Two Americas. By Robert E. Speer. Price, cloth, 25 cents. Missionary Education Movement, New York, 1916.

The South To-day. By John M. Moore. Price, cloth, 60 cents; paper, 40 cents, prepaid. Missionary Education Movement, New York, 1916.

Why War. By Frederic C. Howe, Ph.D., LL.D. 8vo, 366 pp., \$1.50, net. Charles Scribner's Sons, New York, 1916.

The Why and How of Missions in the Sunday-School. By William A. Brown. 16mo, 127 pp., 50 cents, net. Fleming H. Revell Co., New York, 1916.

Mohammed or Christ. An Account of the Rapid Spread of Islam in all Parts of the Globe, the Methods Employed to Obtain Proselytes, Its Immense Press, Its Strongholds, and Suggested Means to be Adopted to Counteract the Evil. By S. M. Zwemer, D.D., F.R.G.S. Illustrated. 8vo., 292 pp., \$1.50, net. Fleming H. Revell Co., New York, 1916.

Mary Slessor of Calabar, Pioneer Missionary. By W. F. Livingstone. 4th Edition, illustrated, 12mo., 347 pp., \$1.50, net. George H. Doran Co., New York, 1916.

Sunday-School Missionary Incidents and Exercises. By John M. Somerndike. 16mo., 105 pp., 25 cents, paper. Presbyterian Board of Publication, Philadelphia, 1916.

Federal Council Year Book. An Ecclesiastical and Statistical Directory of the Federal Council, Its Commissions and Its Constituent Bodies, and of all Other Religious Organizations in the United States Covering the Year 1915. By H. K. Carroll, LL.D. 12mo, 209 pp., paper, 50 cents prepaid. Missionary Education Movement, New York, 1916.

World Missions and World Peace. A Study of Christ's Conquest. By Caroline Atwater Mason. 12mo. 274 pp. 50 cents. Central Committee on the United Study of Foreign Missions, West Medford, Mass., 1915.

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